CERTAINE 2

REASONS

PRESENTED

TO THE KINGS

MOST EXCELLENT MAIESTIE,

Feb. 24. 1641. by the *Lords* and *Commons* in *Parliament* touching the *Princes* ſtay at *Hampton Court.*

WITH

An *Order* of both *Houſes* appointed to the *Marques* HERTFORD concerning the ſame.

ALSO,

The PARLIAMENTS *Anſwere* to a *Meſſage* from the *Scotch Commiſſioners* touching their proffer of *aſſiſtance* by the *Earle* of *Argile*, and Lord *Chancellor* of *Scotland* in the Affaires of *Ireland.*

A perfect Copie of his Majeſties Royall *Meſſage* to both *Houſes* of *Parliament* on *Thurſday* the 24th. of *Febr.* 1641. Concerning the raiſing of a Million of *Money* by the *Citie* of LONDON.

LONDON,
Printed by *R. Olton* and *G. Dexter*, for *John Wright.*
An. Dom. MDCXLII.

CONTAINE

REASONS

TO THE KING'S

HIS MAIESTIES GRACIOVS ANSVVERE TO THE PROPOSITIONS made by the City of *London*, for the relieſe of *Ireland*.

HIS Majeſty being very glad to receive any Propoſition that may repaire the Calamity of his diſtreſſed Kingdome of *Ireland*, eſpecially when it may bee without burthen or Impoſition. And for the eaſe of His good Subjects of this Kingdome, hath graciouſly conſidered the Overture made by both Houſes of *Parliament* to that purpoſe, and returnes this Anſwere:

THat as he hath offered and is ſtill ready to venture his owne Regall Perſon for recovery of that Kingdome, if his *Parliament* ſhall adviſe him thereunto; ſo he will not deny to Contribute any other Aſſiſtance hee can to that ſervice, by parting with any profit or advantage of his own there: and therefore (relying upon the wiſdome of his *Parliament*) doth conſent to every Propoſition now made to him, without taking time to examine whether this Courſe may not retard the reducing of that Kingdome, by exaſperating the Rebells, and rendring them deſperate of being received into Grace, if they ſhall returne to their obedience.

And his Majeſty wilbe ready to give his Royall Aſſent to all ſuch Bills as ſhall be tendered unto him by his *Parliament*, for the confirmation of every particular of this Propoſition &c.

Die Martis 22. *Feb.* 1641.

THe Lords and Commons aſſembled in *Parliament* are very ſenſible of the care and affection of the Councell of *Scotland* in offering the endeavours of ſo eminent a Perſon as the Marqueſſe of *Argile*, for the good and peace of both *Kingdomes*, but finding the preſent State of *Ireland* to be ſuch, as that for want of his Reſidence in the *Kingdome* of *Scotland*; the *Rebels* of *Ireland* may take great advantage, whereby the Peace of both *Kingdomes* may be diſturbed; and conſidering the power to be given by Commiſſion from his Majeſtie, and the Marqueſſe of *Argile* or his *Deputy*, to raiſe Forts for the Service of the Kingdome of *Ireland*. The *Lords* and *Commons* conceive that the preſence of a perſon of his worth, and Power, will be much more neceſſary at this time in this Kingdome of *Scotland* then his Repaire hither, for however the proceedings of *Parliament* have met with ſuch *Obſtructions* as have put the affaires of this *Kingdome* into ſome difficulties: yet they are now in hope that by the Providence

vidence of *God*, and the goodneſſe and juſtice of his Majeſty there will be ſo happy and ſpeedy an Iſſue thereof, as ſhall produce the *Peace* and *Proſperity* of the Kingdomes, to which they finde the *Commiſſioners* of *Scotland* heere reſiding, ſo ready, upon all occaſions, to contribute their beſt endeavours with great wiſedome, and affection, that they deſire neither the Lord *Chancellor* (whom We likewiſe underſtand to be in the *Commiſſion* for the *Treaty*) nor Marqueſſe of *Argile*, may now be put to the Incommodity, and trouble of ſo long a Iourney, they being both perſons of ſo great merrit, & *Honor*, as doth not onely place them in a high Degree of eſtimation throughout this whole *Kingdome*, eſpecially in *Parliament*; but very much increaſe, and confirme our confidence, that by their adviſe and aſſiſtance with the authority of the *Councell* of *State* in *Scotland*, the ſupply for *Ireland* will be furtherd in their *Tranſportation*, and likewiſe followed with ſuch Councell, and direction, as may advance his *Majeſties* ſervice there, for reducing that *Kingdome*, and preſerving the Intereſt of his *Crowne*: for which we ſhall alwayes make a thankfull returne and acknowledgment.

Dies

Dies Jovis. FEB. 24. 1641.

THE *Lords and Commons in Parliament doe humbly desire his Majestie,*

That the Prince may not be removed from HAMPTON *Court: And that for these ensuing Reasons.*

1. They conceive his *Majestie* had resolved that the Prince should stay at *Hampton* Court untill his *Majesties* returne.

2. That the Lord Marquesse *Herisord* appointed by his Majestie to be Governour of the Prince, and approved of, and commanded by the *Parliament* to give his personall attendance on the *Prince*, is now so indisposed in his health, that he is not able to attend the *Prince* to any other Place.

3. That the *Prince* his removall at this time from *Hampton* Court may bee a cause to promote jealousies and feares in the hearts of his Majesties good Subjects.

Io-

Iovis 24. die Februarii 164[illegible]

IT is this day Ordered by the Lords and Commons in Parliament Assembled, That the Lord Marquesse *Hertford* take care that the PRINCE be not removed from *Hampton-Court*, untill his Lordships health permit him to attend that Charge given to him by his Majesty, and the Parliament.

FINIS.

A MESSAGE From both HOUSES of PARLIAMENT unto His MAJESTIE,

Concerning the PRINCE, His SON.

With the ANSVVER of His Majeſtie thereunto.

Together with His Majeſties Anſwer to the deſire of both Houſes concerning the MILITIA.

LONDON:
Printed by ROBERT BARKER, Printer to the King, moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
1641.

A Message from both Houses of Parliament unto His Majestie, concerning the Prince, his Son.

THe Lords and Commons in Parliament humbly desire His Majestie, That the Prince may not be removed from Hampton-Court; And that for these ensuing Reasons.

1.

They conceive His Majestie had Resolved that the Prince should stay at Hampton Court untill His Majesties Return.

2.

That the Lord Marquesse Hertford, appointed by His Majestie to be

Governour of the Prince, and approved of, and commanded by the Parliament to give his personall attendance on the Prince, Is now so undisposed in his health, that he is not able to attend the Prince to any other place.

3.

That the Prince his Removall at this time from Hampton-Court may be a cause to promote Jealousies and Fears in the hearts of His Majesties good Subjects, which they conceive very necessary to avoid.

Die Jovis 24. Febr. 1641.

ORdered by the Lords and Commons in Parliament, that the Lord *Howard* of *Char* shall attend upon the King, and present these Reasons unto his Majestie.

Io. Browne Cler. Parliamen.

¶ His

His Majesties Answer to the Reasons He Received by way of Message from both Houses concerning the Prince, his SON.

That his Majestie intended at his remove from Hampton-Court with his Royall Consort the Queen, towards Dover, That the Prince his Son should stay at Hampton-Court, till his Majestie returned to some of his Houses, and thereupon, as soon as his Majestie resolved upon a certain day to be at Greenwich, He commanded that his Son should attend him there, which was no way contrary to his former Intention.

2. That his Majestie was very sorry to hear of the Indisposition of the Marquesse Hertford, being the person upon whom he principally

relies for the Care of his dearest Son; But if that Indisposition should have lasted, his Majestie could no Wayes think fit, that his want of health should have hindred the Prince from waiting upon his Majestie, according to his Command, and therefore would have been much offended if the Prince had failed of meeting his Majestie, according to his appointment.

3. To the Fears and Jealousies, his Majestie knows not what Answer to give, not being able to imagine from what grounds they proceed. But if any Information have been given to that purpose, his Majestie much desires that the same may be examined to the bottome, and then he hopes that their Fears and Jealousies will be hereafter continued onely with Reference to his Majesties Rights and Honour.

His

His Majesties Answer to both Houses concerning the MILITIA.

HIs Majesty having with his best care and understanding perused and considered that which was sent him from both Houses for the ordering of the Militia, presented unto him to be made an Ordinance of Parliament, by the giving of his Royall assent; as he can by no means do it, for the reasons hereafter mentioned, so he doth not conceive himself obliged by any promise made in his Answer of the second of this moneth, to the Petition

on of both Houses to yeeld to the same.

His Majestie finds great cause to except against the Preface or Introduction to that Order, which confesseth a most dangerous and desperate Designe upon the House of Commons, of late, supposed to be an effect of the bloody Counsels of Papists, and other ill-affected persons; by which many may understand (looking upon other printed Papers to that purpose) his coming in Person to the House of Commons, on the fourth day of January, which begot so unhappy a misunderstanding between Him and his people: And for that, though he believes it, upon the Information since given Him, to be an apparant breach of their Privledge, and hath offered, and is ready to repair the same for the future, by any Act shall be desired of his Majestie; yet He must declare and require

quire to be believed; That he had no other Designe upon that house, or any Member of it, then to require (as he did) the persons of those five Gentlemen his Majesty had the day before accused of high Treason, And to declare that he meant to proceed against them legally, and speedily, upon which he believed that House would have delivered them up, And his Majestie calls the Almighty God to Witnesse, that he was so far from any intention or thought of force or violence, although that House had not delivered them according to his Demand, or in any Case whatsoever, That he gave those his servants and others (who then Waited on his Majesty) expresse Charge and Command, that they should give no offence to any man. Nay if they received any provocation or injury, that they should bear it without Return. And his Majesty

neither saw or knew that any person of his Train had any other Weapons, but his Pensioners & Guard, those with which they usually attend his Person to Parliament, and the other Gentlemen Swords. And therefore His Majestie doubts not, but his Parliament will be soe regardfull of his Honor herin, that he shall not undergo any imputation by the rash or indiscreet expressions of any young men then in his Train, or by any desperate Words uttered by others, who might mingle with them without his Consent or approbation.

For the persons nominated to be Lieutenants of the severall Counties of England and Wales, his Majestie is contented to allow that Recommendation, onely concerning the Citie of London and such other Corporations as by ancient Charters have granted unto them the power of the Militia, His Majestie

doth not conceive that it can stand with Justice or Policie to alter their Government in that particular; And his Majestie is willing forthwith to grant every of them (that of London and those other Corporations excepted) such Commissions as he hath done this Parliament to some Lord Lieutenants by your advice. But if that power be not thought enough, but that more shall be thought fit to be granted to these persons named, then by the Law is in the Crown it self, his Majestie holds it reasonable, that the same be by some Law first vested in him, with power to transfer it to these persons, which he will willingly do; And what ever that power shall be, to avoid all future doubts and questions, his Majestie desires it may be digested into an Act of Parliament rather then an Ordinance, so that all his loving Subjects may thereby particularly know,

 both

both what they are to do and what they are to suffer for their neglect, that there be the least Latitude for his good Subjects to suffer under any arbitrary power whatsoever.

As to the time desired for the continuance of the powers to be granted, His Majestie giveth this Answer, That he cannot consent to devest himself of the just power which God and the Laws of this Kingdom have placed in him for the defence of his people, and to put it into the hands of others for any indefinite time. And since the ground of this Request from his Parliament was to secure their present fears and jealousies, that they might with safety apply themselves to the matter of his Message of the 20. of January, his Majestie hopeth that his Grace to them since that time in yeelding to so many of their desires, and in agreeing to the Persons now recommended to him

by

by his Parliament; and the power before expressed to be placed in them, will wholly dispell those Fears and Jealousies, and assureth them that as his Majestie hath now applied this unusuall remedy to their doubts, so (if there shall be cause) he will continue the same to such time as shall be agreeable to the same care he now expresseth towards them.

And in this Answer, his Majestie is so far from retreating from any thing he promised, or intended to grant in his Answer to the former Petition, that his Majestie hath hereby consented to all was then asked of him by that Petition concerning the Militia of the Kingdom (except that of London, and those other Corporations) which was to put the same into the hands of such persons as should be recommended unto him by both Houses of Parliament: And his Majestie

doubts not, but the Parliament, upon well weighing the particulars of this his Answer, will finde the same more satisfactory to their ends, and the peace and welfare of all His good Subjects, then the way proposed by this intended Ordinance, to which, for these Reasons, His Majestie cannot consent.

And whereas His Majestie observes by the Petition of both Houses, presented unto Him by the Earl of Portland, Sir Thomas Hale, & Sir William Savile, That in some places, some persons begin already to intermeddle of themselves with the Militia. His Majestie expecteth that His Parliament should examine the particulars thereof, of being a matter of high Concernment, and very great Consequence.

And his Majestie requireth, that if it shall appear to His Parliament,

that any persons whatsoever have presumed to command the Militia without lawfull Authoritie, they may be proceeded against according to Law.

FINIS.

FINIS.

A STRANGE 4

WONDER,

OR,

The Cities Amazement.

Being a Relation occasioned by a wonderfull and vnusuall Accident, that happened in the River of *Thames*, Friday, *Feb.* 4. 1641.

There flowing two Tydes at *London*-Bridge, within the space of an houre and a halfe, the last comming with such violence and hideous noyse, that it not onely affrighted, but even astonished above 500. Water-men that stood beholding it, on both sides the *Thames*.

Which latter *Tyde* rose sixe foote higher then the former Tyde had done, to the great admiration of all men.

LONDON, Printed for Iohn Thomas, 1641.

A STRANGE WONDER.

OR,

The Cities Amazement.

Being a Relation occasioned by a wonderfull and vnusuall Accident, that happened in the River of Thames, [illegible] 1641.

There flowing two Tydes at Leadenbridge, within the space of an houre and [illegible], the last coming with such violence and hideous noyse, that it not onely astonished, but even astonished above 500. Water men that stood beholding it, on both sides the Thames.

Which latter Tyde rose sixe foote higher then the former Tyde had gone, to the great admiration of all men.

LONDON, Printed for Iohn Thomas, 1641.

True Newes from Heaven,

IT hath been manifestly shewne how in all Ages for these 700. yeares, ever since the Conquest, dismall chances, and heavy events, have ever attended such vnnaturall and undue motions of the Ocean; beseeching God Almighty that it may be his mercy in Christ towards us, that it may not misse of it wonted course and that no sad disasters or judgements follow or ensue it thereupon, all good people of this Kingdome are desired to lay away dispute, and embrace devotion to surceasse contention and strife, to embrace charity in peace, and quiet, with humility, and thus disposed to pray day and night, with vnanimous consent; for the joyfull Union, and prosperous harmony between King and Parliament, wherein consisteth the onely happinesse of this Kingdome.

Not long since was printed an idle Pamphlet, entituled *Newes from Hell*, a pasquill onely intended for mirth and pastime not so seasonable for these dayes of publike distraction, and severall discontent; if *Salomon* may be heard, who saith, that there is a time for all things under the Sunne.

But see the chance, no sooner was that breviary of tales and collection of idle falsitie, publike, extinct and quenched, men having both seene and read their fill. But behold comes *Newes from Heaven*, true Newes I warrant you, for God we know as the God of truth, so he delights in nothing lesse then falshood, that being as opposite to him as light unto darknesse, good unto evill, no questioning therefore any thing done by God for matter of Fact, because he doth them for the most

part so publickely (as who dares stand to and avouch them) that many times Kingdomes and Nations, at the least multitudes of persons are forced, will they take notice of them, nay more if the world is so either stupid or Sottish, that it will take no notice, nor give any heede to Gods newes, (which are his signes and Tokens, appearing either in Skye, Earth or Water contrary or aboue the ordinarie steerage of nature) what time I say men shall spare to take speciall regard, and to slight the prodigious ensignes, if not ominous harbingers in their addresse, and appearing, it is altogether a knowne certainty that they will take notice of him by their determinate working: God saith, that the very Snow and raine shall not returne without the accomplishment of that for which they were sent, which are the ordinary affects of naturall causes very familiar with us, and shall we thinke that his wonders stand for Cyphers, that his extraordinary workes (that sometime the world is not acquainte with all once in an age) shall dye speechlesse, that his terrible Apparitions should depart empty, leaving no effects, no prints behind them, surely no, they are of greater consequence then so, and in all Ages they have by wofull instance, that have followed them compelled the world to be of another beliefe, the Heathen Phylosophers that had nothing but the glimmering of nature to helpe them, and some roving guesse at naturall causes, that Blazing Starre of our time, the deaths of great Princes, and Potentates, immoderate Windes Plague and Pestilence, intemperate Raines Rot, Murren among Beasts and Cattell, the unexpected suddaine and causelesse swelling of Rivers, Dearth and Famine, the disorderly and changeable ebbing and flowing of the Tyde, blood and dicention, if the Heathen by the Candle of nature could not onely perceive vi,.. but w Gods notable Messengers, and partly tell their arrant, shall Christians that live in the day of the Gospell descrye nothing by them, but take them to bee as dombe in effect as some of them are in sound, especially when

God

God himſelfe cryeth, *my Wonders ſhall fill the Earth*, which is underſtood ſo much with their number, as their operation, if then Gods extraordinary Heralds, *I meane his* ſtrange and vnacquainted predictions have ever had ſome vndoubted deſigne, then this of ours that happened *Februarie*. the 4. being laſt Fryday, ought not to be paſſed over, as not worth the marking or obſerving. The ſtrange tokens which GOD from Heaven, the day aboue-ſaid, ſhewed amongſt us, was this, *Fryday Februarie* 4. 1641. it was high Water at one of the Cloeke at noon, a time, (by reaſon ſo accommodated for all imployments, either by Water or Land) very fit to afford witneſſe, of a ſtrange and notorious accident, after it was full high Water, and that it flowed its full due time as all *Almanacks* ſet downe, and Water-men the vnqueſtionable Prognoſticators in that affaire, with confidence maineteine it ſtood a quiet ſtill dead Water, a full houre and halfe, without moving or returning any way never ſo little, yet the water-men ſtuhg in Stickes to the ſtreame, as neare as they could gueſſe, which lay in the Water as vpon the Earth, without moving this way, or that, Diſhes likewiſe and Wodden Buckets they ſet a ſwimming but it proved a ſtilling for move they would not any way by force of ſtream or water, ſo that it ſeemed that the water was indeed aſleepe or dead, or had changed or borrowed the ſtability of the Earth, the Water-men not content with this evidence would needs make the vtmoſt of the tryall, that they might report with the more boldneſſe the truth of the matter, and with more credible confidence they tooke their Boates and lanched into the ſtreame or very Channell: the Boates that lay hailed up upon the ſhore moved as much, except when they uſed their Oares, nay (a thing worthy the admiration of all men) they rowed under the very Arches, tooke up their Oares and ſlept there: for at leaſt lay ſtill an houre very neare

their Boates not so much as moved through any way, either upward or downeward: the water seeming as plaine, quiet, even, and stable, as a pavement under the Arch, where if any where in the Thames, there must be moving by reason of the narrownesse of the place, in this posture stood the water a whole houre and halfe or rather above by the Testimony of above five hundred Water-men on either side the *Thames*, whom not to believe in this case were stupiditie, not discretion.

At least when all men expected its ebb, being filled with amazement that it stood so long as hath been delivered, behold a greater wonder, a new Tyde comes in, a new Tyde with a witnesse, you might easily take notice of him, so lowde he roared, that the noise was guessed to be about *Greenewich* when it was heard so, not onely clearly but fearefully to the Bridge, and up he comes tumbling, roaring, and foaming in that furious manner that it was horror unto all that beheld it, and as it gave sufficient notice to the eare of its comming, so it left sufficient satisfaction to the eye, that it was now come, having raised the water foure foote higher then the first Tyde had done, foure foote by rule, as by evident measure did appeare, and presently ebbed in as hasty confused unaccustomed manner, see here reader a wonder, that (all things considered the oldest man never saw, or heard of the like, what God would signifie unto us by it, especially in these not well setled times) we must leave to him that in such cases teacheth and instructeth by the event, but for our parts let it worke this good effect in us (knowing that in all ages from the Conquest hitherto, if we will believe our owne Chronologers the Feoffees in trust of the passed times, this vnusuall, sudden, vnnaturall

returne

returne of the Tyde, hath in this Kingdome been ever more followed with continuall dismall heavie issues, either of deaths of unmatchable and Peereleſſe perſonages, of Battaile, ſickneſſe, or Famine (as by ſixe and forty mournfull inſtances we are able to make it appeare:) this effect I ſay let it worke, let it end, or at leaſt qualifie our diſſentions & uncharitable diſputes, let it worke in us a hate of Popiſh Idolatry, yet alone unto the men, to doe well as we ſay well to endeavour to joyne true charity towards our neighbour with true piety toward God, to couple true ſincerity with true humility, to lincke true amity toward my friend, with true and unfained Loyalty toward my Soveraigne.

To pray day and night for a perfect Concord, and unanimous conſent, undivided Union betweene King and Parliament, wherein conſiſteth the onely permanent happineſſe of this Kingdome.

FINIS.

5

THE Meſſage and Reſolution of both Houſes of PARLIAMENT,

Preſented to the KINGS Majeſtie at *Theobalds*, March 1. 1641.

WITH HIS MAJESTIES

ANSWER

to the Meſſage and Reſolution of both Houſes of Parliament, *March* 2. 1641.

Whereunto is added the *Petition* of divers CITIZENS of *London*, concerning the *Militia* of the City.

LONDON,
Printed by *T. F.* for *J. Thomas*, 1641.

THE Message and Resolution of both Houses of PARLIAMENT,

Presented to the KING'S Majestie at *Theobalds*, March 1. 1641.

WITH HIS MAJESTIES

ANSWER

to the Message and Resolution of both Houses of Parliament, *March* 2. 1641.

Whereunto is added the *Petition* of divers CITIZENS of *London*, concerning the *Militia* of the City.

LONDON,
Printed by T. F. for J. Thomas, 1641.

The humble Petition of both Houſes of Parliament, to the Kings moſt Excellent Majeſtie. *March.* 1.

Moſt gracious Soveraigne,

YOur Majeſties moſt loyall and obedient ſubjects, the Lords and Commons in Parliament doe find their juſt apprehenſions of ſorrow and feare, in reſpect of the publike dangers & miſeries like to fall upon your Majeſty and the Kingdome, to be much encreaſed, upon the receit of your unexpected denyall of their moſt humble and neceſſary Petition, concerning the *Militia* of the Kingdome, eſpecially grieving that wicked & miſchievous Counſellors, ſhould ſtill have that power with your Majeſty, as in this time of eminent and approaching ruine, rather to incline your reſolution to that which is apt to further the accompliſhment of the deſires of the moſt malignant enemies of Gods true Religion, and of the peace and ſafety of your ſelfe and your Kingdome, then to the dutifull and faithfull counſell of your Parliament.

Wherefore they are inforced in all humility to proteſt, that if your Majeſty ſhall perſiſt in that denyall, the dangers and diſtempers of the Kingdome are ſuch, as will endure no longer delay; but unleſſe you ſhall be graciouſly pleaſed to aſſure to them by their Meſſengers, that you will ſpeedily apply your Royall

Assent to the satisfaction of their former desires, they shall be inforced for the safety of your Majesty and your Kingdomes, to dispose of the *Militia*, by the Authority of both Houses, in such manner as hath beene propounded to your Majesty, and they resolve to doe it accordingly.

They likewise most humbly beseech your Majesty, to believe that the dangerous and desperate designe upon the House of Commons mentioned in their Preamble, was not inserted with any intention to cast the least aspersion upon your Majesty, but therein they reflected upon the malignant party, of whose bloody and malicious practices, they have had so often experience, and from which they can never be secured, unlesse your Majesty will be pleased to put from you those wicked and unfaithfull Counsellours, who interpose their owne corrupt and malicious designes betwixt your Majesties goodnesse and wisdome, and the prosperity and contentment of your selfe, and of your people. And that for the dispatch of the great affaires of the Kingdome, the safety of your Person, the protection and comfort of your Subiects, you will be pleased to continue your abode neere to *London* and the Parliament, and not to withdraw your selfe to any the remoter parts, which if your Majesty should doe, must needs be a cause of great danger and distraction.

That your Majesty will likewise bee graciously pleased to continue the Princesse Highnesse in these parts at Saint *Iameses*, or any other of your Houses neere *London*, whereby the designes with the enemies of the Religion and peace of this Kingdome may have

have vpon his Person, and the jealousies and feares of the People may be prevented.

And they beseech your Majesty, to be informed by them, that by the Lawes of the Kingdome, the power of rising, ordering, and disposing the Militia within any City, Towne, or other place, cannot be granted to any Corporation by Charter, or otherwise, without the Authority and consent of Parliament.

And that those parts of the Kingdome which have put themselves in a posture of defence, against the common danger, have therein done nothing but according to the Declaration and direction of both Houses, and what is justifiable by the Lawes of this Kingdome.

All which their most humble counsell and desires they pray your Majesty to accept as the effect of that duty and Allegiance which they owe unto you and which will not suffer them to admit of any thoughts, intentions, or endeavours, but such as are necessary and advantageous for your Majesties greatnesse and honour, and the safety and prosperity of the Kingdome, according to that trust, and Power which the Lawes have reposed in them.

His Maieſties Anſwer

to the laſt Meſſage and Reſolution of both Houſes of PARLIAMENT.

Concerning the *Militia*, and the Prince his Sonne.

March the 2. 1641.

I Am ſo much amazed at this Meſſage, that I know not what to Anſwer, you ſpeake of Iealouſies and feares, lay your hands to your hearts, & aske your ſelves whether I may not likewiſe be diſturbed with feares and jealouſies; and if ſo, I aſſure you this Meſſage hath nothing leſſened them.

For the *Militia*, I thought ſo much of it before I ſent that Anſwer, and am ſo much aſſured,

red, that the Anſwer is agreeable to what in Iuſtice or reaſon you can Aske, or I in honour grant, that I ſhall not alter it in any point.

For my Reſidence neere you, I wiſh it might be ſafe and honourable, that I had no cauſe to abſent my Selfe from *White-Hall*; Aske your ſelves whether I have not.

For my Sonne, I ſhall take Care of him, which ſhall juſtifie Mee to God as a Father, and to my Dominions as a King.

To conclude, I aſſure you upon my Honour, that I have no thought but of Peace and Iuſtice to my people, which I ſhall by all faire meanes ſeeke to preſerve and maintaine, relying upon the goodneſſe and providence of God for the preſervative of my Selfe and Rights.

TO

To the Right Honorable, the Lords and Commons now assembled in Parliament.

The humble Petition of the Citizens of London.

Humbly Sheweth,

THat the Citizens of London have time out of mind enjoyed the ordering of their own Armes which have successively been annexed to the Majoralty, for the time being, The Lord Major having alwayes been alwayes a person of worth and quality (one of their owne choise) and hath still advised with the Court of Aldermen in the Execution thereof, so that if the same should be conferred upon others, we humbly conceive it would not onely be a personall dishonor to the Lord Major, but also reflect upon the government and Customes of the City of London (granted to the Citizens by the great Charter of England) and confirmed by divers Acts and Charters since, and which every Freeman of the City, is by the Oath of his Freedome bound to maintain to the uttermost of his Power, this grave assembly may be pleased to take into their grave Considerations, that Alteration in the ancient Government in this renowned City may breed great distractions and inconveniences then for the present can be discovered, or in the future can be amended.

Wherefore our humble desire is, that since the Government hath by experience been found for the honour of his Majesty the good of the City and whole Kingdome, and that in the most troublesome times, as it hath beene admired and commended by Strangers, before any other City in the whole World, that the same by your Honourable favour may be continued as in former time without all Alteration.

And they shall ever pray, &c.

FINIS.

6

THE DISEASES OF THE TIMES

OR,

THE DISTEMPERS OF THE COMMON-WEALTH.

Succinctly describing each particular Disease wherin the Kingdome is troubled.

Contracted into these Heads, *viz.*

1. *The Immedicable tumour of Faction.*
2. *The strange diffusion of Brownianisme.*
3. *The stupendeous inundaton of Heresie.*
4. *The desperate swelling of obstinacy.*
5. *The dangerous disease of Feminine divinity.*
6. *The aspiring ambition of presumption.*
7. *The audacious height of disobedience.*
8. *The painted deceitfulnesse of hypocrisie.*

London, printed for *R. T.*

TIMES

The Diſeaſes of the Times.

WHen with mature deliberation I ſeriouſly ponder & conſider the promiſcuous multiplicity of Diſtempers, wherein this Kingdome is dangerouſly involved, I conceive it to be reduced into ſuch a miſcellaneous laborynth of Faction and ſchiſme that I may without any ſcrupulous dubitation freely confeſſe with *Seneca*, *Nunc vere vivimus in inquinatis temporum facibus*: we now truely live in the polluted dregs of time: Yet there was not long ſince a Pamphlet (for I may without offence ſo give it that appellation) divulged to the publike ſpectacle of the World, intituled, *A medicine for the Times*, but I thinke him an unskilfull Phyſitian, that ſhall apply a Medicine before he hath ſearched out the Diſeaſe; yet I confeſſe it was well mixed, and of a ſtrong operation too, had it bin rightly taken; it had excellent Compounds, but onely it was a little too much troubled with

ſtinging aſtimulation of conſcientiall Phyſicke. But although it may ſeeme prepoſterous to proceed in explication of the diſeaſes, ſince the medicine hath beene applyed before; yet I will lanch the wounds afreſh, that they may heale the better: Firſt then to begin with the Immedicable tumour of Faction, it ſwels ſo extreamely big in the Univerſall ſight of all, that it becomes a heart-ſore to al true-hearted proteſtants, it imbroyders the Kingdome with ſuch prodigious diſtractions, that the Church thereby is almoſt turned upſide downe. Our ſtreets ſwarme with the tumultuous diviſion of Schiſme, which makes thereby this Realme ſicke of a quotidian Ague, and perplexeth the State extreamely. Secondly, wee come to the ſtrange diffuſion of Brownianiſme; this Sect diſtur es our Church infinitely, and as the evil ſpirit of their minds moves them, they are ſeduiouſly imployed with the great exerciſing of their talent about Cheapſide Croſſe, that inſtead of preaching in Tubs, I hope ſome will ſuddenly preach in the pillory. Their Doctrine comes altogether by inſpiration, and hereupon they doe ſo frequent the barnes and ſtables (a place onely for Oxen and Aſſes) that they doe exclude the former, and principally retaine the latter appellation to themſelves. The times groan of this diſeaſe, and unleſſe ſome ſudden cure be remedied by the parli-

Parliament, this will bring the Church quickly into a deep Conſumption. Thirdly, we proceed to the ſtupendeous inundation of Hereſie, but our Common Pulpits doe ſo groane with this Malady, that the Church hereby hath almoſt contracted a ſurfeit: Theſe Amſterdamian Zelots can breath five houres in a Text, and they delight not onely in Battologies, but alſo in tautologies, which makes them become ſo infamous and ridiculous to the World, that they are ludibrious ſpectacles of diriſion: Moreover, they *non ſolum multa, ſed etiam ſtulta eructant*: this Hellnouriſhed Hereſie (for ſure it muſt receive its original from thence, and be inſpired from that ſulphurous place of blinded ignorance) hath begot ſuch a deſperate diſeaſe in the Clergy, that 'tis almoſt growne to a dropſie Fourthly, we come to the deſperate ſwelling of obſtinacy; this is a dangerous Diſeaſe, and withall carryes ſuch a reluctancy with her, that it ſeemes *incurable*: The hearts of theſe obſtinate perſons are ſo Adamantine, that although they be confuted by the credible probability of common reaſon, yet they are ſo obdure, that nothing but their owne ſelfe-approved wayes can take any Impreſſion in them Fifthly, the dangerous diſeaſe of Feminine Divinity, this is frequently heard in every Conventicle, whereof the Tubbes and Trees in moſt Woods doe ring; and there they

tattle lowder then they uſe to doe at Markets. Theſe would reforme the Church, and under that pretence deforme it, but that will be a rare World when women ſhall weare the breeches, & men peticotes, this greatly tingleth in the eares of the world. Sixthly, we are arrived at the aſpiring ambition of preſumption: Theſe ſuperbious perſons dare preſume to ſnatch the Miniſteriall Function from the mouthes of the Clergie, and dare ſay they are ſent from Heaven, and inſpired by the ſpirit (of pride;) tis in vaine to enumerate the latitude of their preſumption, for they dare, and will do any thing what they pleaſe: This ſickenes is very deſperate, and will (if not caſtigated) contaminate the whole body. Seventhly, we are to deſcribe the audacious height of Diſobedience, wee may apparantly behold what infamous aſperſions are daily caſt on the ſuperiour Magiſtrates; yea, ſome are ſo peremtory, that they dare even detract from the Kings Imperiall Throne and Regall Diademe: If this diſeaſe ſo ignominious, ſhamefull, and contagious continueth incorrigible, it will exulcerate the whole Kingdome beſide. Eighthly, and laſtly, we come to the painted deceitfulneſſe of Hypocriſie; this is too obvious in the publike view of the world, and thoſe that under the colour of Religion would reforme the Church, do wholly deforme it; Theſe have the voyce of *Iacob*, but the hand of *Eſau*, and like a Candle, they ſhow

a faire Light to others, but waſte and conſume themſelves in their owne pride. Theſe are the Diſeaſes, whereof theſe Times languiſh, and diuers cures and Remedies for them may be perſpicuouſly ſeene in a Book, called, *A medicine for the Times.* And I hope the Parliament thoſe rare Phyſitians, will in due time heale all theſe Diſtempers.

FINIS.

The Trueſt, moſt happy, and joyfull 7

NEWES

THAT EVER CAME FROM

IRELAND:

BEING

SENT OVER IN A LETTER, and read in the Honourable Houſe of Commons, *Februarie* 29. 1641.

Relating the renowned Victory of the Proteſtant Party, in Repelling the Rebels from *Dublin*, under the Commands of the Earl of *Ormond*, Sir *Charles Coot*, and Sir *Simon Harcourt*. With the Noble Service of Captain *Thomas Stenvile*, near to the Town of *Trohedagh*.

As alſo, the Apprehenſion of *Mac Brian*, *Con Magenis* at *Care*, *Rory Magwire* at the Town of *Clogham*, and others who are principall Conſpirators and Actors in the Rebellion.

The three Commanders afore-mentioned having (according to the late Proclamation ſet forth by the Lord Juſtices of *Dublin*) ſix hundred pounds a man for the Apprehenſion of thoſe three Rebels.

Mar. 3. *London*, Printed for *William Reynor*, 1641.

NEWS

IRELAND

THE TRUEST, MOST Happie, and Joyfull Newes, that ever came from *IRELAND*.

LOng have tyrannicall insolencie of the Rebels in Ireland exalted over the liberties, lives, and Consciences of the Protestants: and hath hitherto continued so cruell, bloudy, and inhumane, that it supisies almost amazement it self: and withall, hath endangered the hazard of the Kingdome. But although they have triumphed thus in the continuation of their barbarous inhumanity. Yet the All-seeing eye of the Almighty, whose impartiall Justice will not permit nefarious deeds to sleep in impunity, the omnipotency (I say) of the same eye hath frowned upon the Rebellious proceedings of those savage

miſcreants, which cauſeth no onely alacrity in the hearts of all, but alſo to heaven, for ſo juſt an overthrow. Their repulſe was thus, as ſhall be ſubſequently declared.

The Citie of *Dublin* was ſuppoſed to have bin in great perill, being dangerouſly invironed, and begirt with the enemy both by Sea, and Land: Yea, moreover there were divers Letters ſent from Weſtcheſter, directed to the Houſe of Commons, and read; whoſe meaning did ſtrengthen the former ſuſpitiou: for they did intimate that Dublin was ſo circumvolved with the enemy, *that it was almoſt thought to be deſtitute of Relief*: Then it was forthwith Ordered by the Houſe, that preſent Aid ſhould be immediately raiſed, and ſent thither with great expedition, for fear if they ſhould procraſtinate the buſineſſe, any danger might enſue,

Hereupon the Commiſſion to preſſe (both for Land and Sea-men) did iſſue forth-

forthwith to His Majesties Officers. But in the mean time the Protestants gathered a head together, and unanimously consulted to have a skirmish with the Rebels, and so to relieve the City of Dublin.

The Earl of Ormond, Sir *Charles Coot, and Sir Simon Harcourt* mustred up their forces, and marched couragiously against them: whereupon at their first first Onset, there was a hot fray on both sides, till at length Captain *Thomas Stanvile* came with three hundred men afresh, and then they slew many of the Rebels, and made them recant, some fled, others hid themselves: but still they followed them, slaying a great number, rooting them from one Town to another: and so they took *Mac Brian* Prisoner, and driving them still forward, they took *Con Magenis at Care*, and at the Town of Clogham they took *Rory Magwire* all Prisoners, and committed them to the Castle in Dublin.

And there was (according to the late Proclamation set forth by the Lord Iuſtices of Dublin, given to all ingenerall both Engliſh and Iriſh) given to thoſe Commanders that apprehended thoſe three ſix hundred pounds a man. So that hereby Dublin is made free at this preſent from any enemy, to the great comfort and conſolation of thoſe worthy Members that are now Fathers of our Country.

We hope likewiſe, that by the auxiliary aſſiſtance of Almighty God, that when our King and Parliament ſhall be graciouſly pleaſed to ſend more aid thither, that we ſhall ſubdue the barbarous rage of thoſe Rebels with facility. In the mean time, we have juſt cauſe to pray for the propitious ſucceſſe of thoſe, who are there already arrived: that God would ſo animate them with valour and courage, that they may undantedly ſtand for the defence of his holy Goſpell, and propagation of his divine Name: That they be ſo ſtrong-

ly

ly armed with the true faith of Chriſt, that withall they ſhould become more propenſe, and ready to oppoſe all thoſe enemies, that ſhall dare or preſume to derogate the leaſt title therefrom. God grant that all our battles may prove as fortunate, and ſucceſſive as this hath, and then we doubt not but we ſhall become truly victorious: That the Proteſtant Religion do not thus initiate, and be firſt aſcribed with the Characters of blood: That the proſperous ſecuritie of the Britiſh Nation, be not overwhelmed with the turbulent barbariſm of thoſe Wolviſh Rebels. That the heart of our gracious Sovetaign may be conſolated with more active alacritie: That the heaven-guided Parliament may be likewiſe comforted and not to receive ſuch ſtrange obſtacles, and qangerous obſtructions to their quotidian proceedings: That laſtly, the honour of God may be advanced to the great ſecurity of the Realm.

FINIS.

FINIS.

Matters of great Note and Consequence.

1 Divers Questions upon his Majesties last Answer concerning the *Militia* Resolved upon by both Houses of Parliament to be of dangerous consequence.

2 A true relation of the Strange and untimely deathes which hath successively befalen all the Nobility and others, which have beene the possessors of *Shirborne* Castle, in *Dorset-shire* since that it was unlawfully usurped and taken from the Church by King *Stephen* in *Anno Dom.* 1100.

Which Castle is now in the possession of *George Lord Digby*, and how the case stands with him I leave to the Courteous Reader to Censure.

Whereunto is added, certaine Articles of High Treason against the said Lord *Digby*.

London, Printed for *George Thompson* 1641.

THat this anſwere of his Maieſty is a denyall to the deſires of both Houſes of Parliament, concerning the *Militia*.

Reſolved, That thoſe that adviſed his Maieſty to give this anſwere, are enemies to the State, and miſchievous Projectors againſt the defence of the Kingdome.

Reſolved, that this denyall is of that dangerous conſequence, that if his Maieſty ſhall perſiſt in it; It will hazard the peace and ſafety of all his Kingdomes, unleſſe ſome ſpeedy remedy be applyed by the wiſedome and authority of both Houſes of Parliament.

Reſolved, that ſuch parts of this Kingdome as have put themſelves into a Poſture of defence againſt the common danger, hath done nothing but what is juſtifiable, and is approved by the houſe.

Reſolved, that if his Maieſty ſhall remove into any remote parts from his Parliament, it will be a great hazard to the Kingdome; and a great preiudice to the Proceedings of the Parliament.

Reſolved, that theſe houſes holds it neceſſary, that his Maieſty may be deſired, that the Prince may come unto Saint *James*, or to ſome other convenient place about *London*, and there to continue.

Reſolved, that the Lords be deſired to ioyne with this houſe in an humble requeſt unto his Maieſty; that he will be pleaſed to reſide neere His Parliament; that both houſes may have convenience of acceſſe unto him upon all occaſions.

Reſolved, that the Lords be moved to ioyne with this houſe in ſome fit courſe of examination, to finde who were the Perſons that gave his Maieſty this advice, that they may be removed from his Maieſty, and brought to condigne puniſhment.

Reſolved, that no Charter can be granted by the King, to create a power in any Corporation, ouer the *Militia* of that place, without conſent of Parliament.

Reſol. That the Lords ſhall be moved to ioyn with this houſe in theſe Vots.

Reſolved, that the Lords ſhall be deſired to appoint a ſelect Committee that may ioyn with a Committee of a proportionable number of this houſe; to conſider, and prepare what is fit to be done upon theſe Votes, or upon any thing elſe that may ariſe upon this anſwer of his Maieſty concerning the *Militia*, and concerning the Prince.

A True relation of the unfortunate and untimely deaths of all the Nobility and others, which ever since *King Stephens* time have possessed *Shirborne* Castle.

Osmond Earle of *Dorset*, a Norman by birth, and a great favourite of the Conquerours, had *Sherborne* given him by the conquerour, amongst divers other advancements afterwards, upon the Vacancie of the See of *Salisbury*, *Osmund*, forsaking the temporall authority, and being in great grace with the King, became Bishop of that See, and got the Castle of *Sherborne* to be annexed to that Bishopprick, setting a curse upon them that did goe about to pluck the same from that godly and pious use, it being really given to the Church. This Bishop was a man of that great integrity and holinesse, that he was canonized at *Rome*, and set downe in our *Almanack* for a Saint. This Castle, with the land thereunto apperaining, continued in the Bishops untill the time of King *Stephen*; at which time one *Roger* being Bishop of *Salisbury* (who reedified both the Castle of *Sherborne*, and the Castle of the Devices, commonly called the Vize) being well knowne to be a Bishop of great wealth; the said King

wanting Money for many purpoſes, but eſpecially for the compaſſing of a Mariage betweene *Euſtace* his onely Sonne, and *Conſtantia* the *French* Kings ſiſter, ſeized upon the wealth of the ſaid Biſhop in the Caſtle of the Devices, and tooke away the Caſtle of *Sherborne* from the Biſhopprick, and kept it in his owne hands. Not long after, the right heire to the Crowne, *Maude* the Empreſſe, and *Henry* firſt Empreſſe her ſonne invaded *England* with ſuch power, as that King *Stephen* was driven by compoſition to make *Henry* firſt Empreſſe heire apparent to the Crowne, and diſinherit *Euſtace* his owne naturall Sonne as appeares by the records after that time, while the ſaid Caſtle continued in the Crowne, great and many troubles aroſe to the King; ſometimes the Father was divided againſt the Sonne; ſometimes the Sonne againſt the Father; the Barrons of this kingdome againſt the King, and the King againſt the Barrons: from the King this Caſtle was granted to ſome of the Noble race of the *Mountaculs*, and while they had it, two of them loſt their heads ſucceſſively one after the other, as appeares by the records, and in the time of King *Edward* the third one *Robert Wyvill* being Biſhop of *Sarum*, brought a writ of right againſt *William Montacute* Earle of *Salisbury* for the ſaid Caſtle, wherein hee proceeded ſo farre, as that their Champions were entred the Liſts to try the combate for it. But the King tooke up the matter, and ordered the Biſhop to give a ſumme of Money to the Earle, which was done accordingly, and the Caſtle reſtored to the Biſhopprick.

The ſaid Caſtle continued thereto, untill the time of King *Edward* the ſixth, all which time the Duke of *Somerſet* got a long leaſe thereof, who granted the ſame

unto

unto Sir *John Horſey*, the beſt of his ability that ever was of that name in thoſe parts; after which, within halfe a yeare the Duke of *Somerſet* loſt his head, as appeares by the records, and Sir *John Horſey* declined in his eſtate untill he became ſo extreordinary poore that he was outlawed for ten pounds. King *Edward* dying, and *Nicolas Heath* Archbiſhop of *Yorke* being Lord Chancellour of *England*, *Capon* Biſhop of *Sarum* exhibited a Bill in Chancery againſt the ſaid Sir *John Horſey*, ſhewing that the leaſe which he had made to the Duke was by Menaces and threats, and for feare of his life; upon which Bill the Lord Chancellour releived him, and decreed the Caſtle for the Biſhop. After that it continued in the Biſhopprick, untill about the thirry three of Queene *Elizabeth*. At which time Sir *Walter Rateigh* got it into his poſſeſſion, which alſo loſt his head, as appeares by the records, and by reaſon of his attainder it came again to the Crowne, and ſo from the Kings moſt excellent Majeſty unto the moſt noble and hopefull Prince *Henry*, who held it not full a yeare, and ſo returned to the Crowne, and thence ſhortly after it came to the Earle of *Somerſet*; with whom how the caſe then ſtood, let them to whom it appertaineth judge. Since his attainder it was granted to Sir *John Digby* Vice-Chamberlaine to the King, now Earle of *Briſtoll* a man of great merit, and the ſaid Earle of *Briſtoll* after the ſaid caſtle was a ſhort ſpace in his poſſeſſion ſetled the ſame on his eldeſt ſonne, the now Lord *George Digby* in whoſe poſſeſſion the ſame now really is, and in what caſe he now ſtandeth, I leave to determine of the curtious reader by theſe ſeverall Articles following.

All which may be a warning unto thoſe ſacrilegions

perſons who thinke all things well gotten, which they can get from the Church, but let them take heed of theſe things leaſt that worſe then they doe not fall upon them.

Articles of Impeachment againſt the Lord *George Digby*, by the Commons in this preſent Parliament aſſembled, in maintenance of their accuſation whereby he ſtandeth accuſed with High Treaſon in the Names of all the Commons in *England*.

1. THat the ſaid *Georg Lord Digby*, in or about the moneth of *Ianuary* 1641. malitiouſly and trayterouſly endeavored to perſwade his Majeſty to leavie forces againſt his Liege Subjects within this Kingdome, and the ſaid Lord *Digby* did in or about the ſame moneth, actually levie forces within this Realme, to the terrour of his Majeſties Subjects.

2. That the ſaid Lord *Digby*, and about the ſaid moneth of *Ianuary*, and at other times falſely, maliciouſly, and trayterouſly, labour to raiſe a jeloſie and diſcention betweene the King and his people, and to poſſeſſe his Maieſtie that hee could not live with ſafety of his perſon amongſt them, and did thereupon traiterouſly endeavour to perſwade his Maieſty to betake himſelfe to ſome place of ſtrength for his defence.

3. That the ſaid Lord *Digby*, in or about the ſame moneth of *Ianuary*, and at other times, did malitiouſly and traiterouſly endeavour to ſtirre up ielouſies and diſcenſions betweene the King and his Parliament: and to that end and purpoſe, did the ſame moneth of *Ianuary*, wickedly adviſe the framing of certaine falſe and ſcandalous Articles of high Treaſon againſt the L. *Kimbolton*, *Denzil Hollis* Eſquior, Sir *Arther Haſlerigg* Barronet, *Iohn Hamden*, *Iohn Pym*, and Maſter *Strond* Eſquiors And did perſwade his Maieſtie accompanied with divers Souldier

diers, and others in warlike manner to come in perſon into the Houſe of Commons ſitting in Parliament, to demand the ſaid Members of the ſaid Houſe, to the apparent endangering of his Maieſties perſon, and the high violation of the priviledges, and being of Parliaments.

All which matters were done, by the ſaid *George* Lord *Digby*, trayterouſly and wickedly to alienate the hearts of his Maieſties Liege People from his Maieſty, and ſet diviſion between them, and ſtirre up warre within this Kingdome.

FINIS.

PROPOSITIONS

Made to the *Lords* and *Commons* in PARLIAMENT,

For the speedie and effectuall reducing of the Kingdom of *Ireland.*

And the VOTES *thereupon,*

By both HOUSES presented unto the Kings MAJESTIE.

With His MAJESTIES gracious Answer and Royall Assent thereunto.

Published by Order of both Houses.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
MDCXLI.

Die Veneris 25. Febr. 1641.

ORdered by the Lords in Parliament, That the Propositions concerning *Ireland*, and His Majesties gracious Answer thereunto, together with the Directions, shall be forthwith Printed and Published.

Jo. Browne Cler. Parl.

The Votes of the Lords and Commons,

Upon the Propoſitions made by divers worthy and well affected perſons, for the ſpeedy and effectuall reducing of the Kingdom of IRELAND.

THe Lords and Commons taking into their ſerious conſiderations, as well the neceſsitie of a ſpeedy reducing of the Rebels of Ireland to their due obedience, as alſo the great ſums of Money that the Commons of this Realm have of late paid for the publike and neceſ-

ſary Affairs of the Kingdom, where-of the Lords and Commons are very ſenſible and deſirous to imbrace all good and honourable wayes tending to His Majeſties greatneſſe, and profit the ſetling of that Realm, and the eaſe of His Majeſties Subjects of England; And whereas divers worthy and well-affected perſons perceiving that many millions of Acres of the Rebels Lands of that Kingdom, which go under the name of profitable Lands, will be confiſcate, and to be diſpoſed of, and that in caſe two millions and a half of thoſe Acres to be equally taken out of the four Provinces of that Kingdom, may be allotted for the ſatisfaction of ſuch perſons as ſhall disburſe any ſums of Money for the reducing of the

the Rebels there, would effectually accompliſh the ſame, have made theſe propoſitions inſuing;

1 *That two millions and an half of thoſe Acres may be aſſigned, allotted, and divided amongſt them after this proportion:* viz.

For each adventure of
- 200.li. 1000 acres in Ulſter.
- 300.li. 1000 acres in Conaght.
- 450.li. 1000 acres in Munſter.
- 600.li. 1000 acres in Leinſter.

All according to the Engliſh meaſure, and conſiſting of Meadow, Arrable, and profitable Paſture, the Bogs, Woods, and barren Mountains being caſt in over and above. Theſe two millions and a half of Acres to be holden in free and common

Soccage

Soccage of the King, as of His Caſtle of Doublin.

2 *That out of thoſe two millions and an half of Acres, a conſtant rent ſhall be reſerved to the Crown of* England, *after this proportion,* viz.

Out of each Acre thereof in	Ulſter	1d —
	Conaght	1d —ob
	Munſter	2d —q;
	Leinſter	3d —

Whereby His Majeſties Revenue out of thoſe Lands will be much improved, beſides the advantages that He will have by the coming to his hands of all other the Lands of the Rebels, and their perſonall eſtates, without any charge unto His Majeſtie.

3 *That*

3 *That for the erecting of Manors, setting of Waste and Commons, maintaining of Preaching Ministers, creating of Corporations, and regulating of the severall Plantations, one or more Commissions be hereafter granted by Authority of Parliament.*

4 *That Monies for this great occasion may be the more speedily advanced, All the Undertakers in the City of* London, *and within twenty Miles distant thereof, shall underwrite their severall sums before the twentieth day of* March, 1641. *and all within sixty Miles of* London, *before the first day of* April, 1642. *And the rest of the Kingdom before the first day of* May 1642.

5 That the ſeverall ſums to be underwritten, ſhall be paid in at four payments, viz. one fourth part within ten dayes after ſuch underwriting; and the other three parts at three Moneths, three Moneths, and three Moneths: all to be paid into the Chamber of London.

6 That for the better ſecuring of the ſaid ſeverall ſums accordingly, every one that doth ſo underwrite, ſhall at the time of his ſubſcription pay down the twentieth part of the totall ſum that ſhall be by him then underwritten.

And in caſe that the reſidue of His firſt fourth part be not paid in to ſuch perſon or perſons, as ſhall be appointed to receive the ſame within the

ten

ten dayes before limited, then ſuch Partie ſhall not onely forfeit the twentieth part of the ſum totall formerly depoſited, but ſo much more of his firſt fourth payment to be added thereunto, as ſhall make up the one moity of the ſaid firſt paiment. And if the ſame perſon ſhall fail in any other of the three paiments, he ſhall then forfeit his entire firſt fourth part, and all the benefit of his ſubſcription, which forfeiture ſhall accrue to the common benefit of the reſt of the undertakers.

THe Lords and Commons upon due and mature deliberation of theſe Propoſitions, have approved of them, and given their conſent unto the ſame, and will become humble Petitioners,

tioners to His Majestie for his Royall approbation thereof, and that hereafter he will be pleased upon the humble suite of both Houses of Parliament, to give His Royall Assent to such Bills as they shall tender unto Him for the setling of those Propositions, and all other things necessarily conducing thereunto.

His Majesties gracious Answer and Assent:

Declared unto both Houses of Parliament, February 24. 1641.

was as followeth.

His Majestie being very glad to receive any Proposition that may repair the calamity of His distressed Kingdom of *Ireland*, especially when it may be without burthen

or Impoſition, and for the eaſe of His good Subjects of this Kingdom; Hath graciouſly conſidered the Overture made by both Houſes of Parliament to that purpoſe, and returns this anſwer:

THat as He hath offered, and is ſtill ready to venture His own Royall Perſon for the Recovery of that Kingdom, if His Parliament ſhall adviſe Him thereunto, ſo He will not deny to contribute any other aſsiſtance He can to that Service, by parting with any profit, or advantage of His own there: And therefore (relying upon the wiſdom of His Parliament) doth conſent to every Propoſition now made

made to Him, without taking time to examine, whether this courſe may not retard the reducing of that Kingdom, by exaſperating the Rebels, and rendring them deſperate of being received into Grace, if they ſhall return to their Obedience.

And His Majeſtie will be ready to give His Royall aſſent to all ſuch Bills as ſhall be tendred unto Him by His Parliament, for the confirmation of every particular of this Propoſition.

Theſe

made to Him, without taking time to examine, whether this could may not retard the reducing of that Kingdom, by exasperating the Rebels, and rendring their desperate of being received into Grace, if they shall return to their Obedience.

And His Majestie will be ready to give His Royall assent to all such Bills as shall be tendred unto Him by His Parliament, for the confirmation of every particular of this Proposition.

Thele

These Propoſitions, together with His Majeſties Anſwer thereunto, were by both Houſes of Parliament, ordered to be Printed and publiſhed the 25. day of February 1641.

And for the better effecting of this work, the Lords and Commons have thought fit to publiſh theſe enſuing directions.

I

Whereas according to the proportion of lands in the Propoſitions mentioned (being two millions and a half of Acres;) the ſums to be under-Written will not exceed

one million of Money; It will be requisite that together with the sums under written, the day and time of each subscription be likewise set down; to the intent that those who do under-Write before the million of Money shall be made up, may not be excluded from the benefit of their respective subscriptions, in case they make payment of the respective sums according to the Propositions.

Nevertheless, if any shall under-Write after the million of Money shall be made up, they shall be admitted to the shares of such as (having under-Written to the Million) shall fail of paiment according to the Propositions, or else (at their election) shall be forthwith repaied all such sums as they shall have paid in, upon hope of taking benefit of the Propositions.

II.

The places to be appointed for the

the severall under-writings, to be

For the Cities of London & Westminster, and the Counties of Surrey, and Middlesex, the Chamber of London: for all other Counties in England and Wales, the Townes where the last Assises were kept.

But any of those Counties that shall desire to under-write in London, may be at liberty to do it there.

III.

The persons to be imploied in taking the under-writings and receiving the monies, for London and Westminster, Middlesex and Surrey, are to be such as, upon further consultation with the Citizens of London shall be appointed.

And in all other Counties, the Sheriffs of the severall Counties respectively: who are to give acquittances for such sums as they shall receive.

IIII.

That printed books of the Propositions, and His Majesties answer thereunto, and of the Instructions, shall be sent, and letters written from the Speaker to the severall Sheriffs of the said Counties, who shall publish the Books and Letters at the next Assizes, and shall then likewise give publike notice of the times and places by them to be appointed, aswell for the severall under-writings, as for the paiment of the sums that shall be under-written: And for the better publishing of those books, the severall Citizens and Burgesses of the House of Commons, shall forthwith send down several Books and Letters, to the head-Officers of their Cities and Boroughs respectively.

V. That

V.

That the ſeverall Sheriffs ſhall from Week to Week, ſend up to the Chamber of London a true liſt of the names and ſums ſubſcribed, and of the time of the ſubſcription.

VI.

For the better incouragement of ſuch perſons as ſhall be imployed for the Citie of London, and the parts adjoyning, as likewiſe of the ſaid Sheriffs and ſuch other perſons as ſhall be by them imployed herein, it ſhall, and may be lawfull for the ſaid Sheriffs, and for the ſaid perſons appointed for the Citie of London reſpectively, to deduct and retain to his or their uſe, after the rate of one peny in the pound, for their pains and charges in receiving the ſaid ſums, and in returning the ſame.

together with the printed Propositions and Letters from the Speaker, Paper Books with Titles prefixed, shall be sent down to the Sheriffs of each County, in the beginning of which Books next under the Titles, the Knights, Citizens, and Burgesses respectively that serve for the same, and who shall under-write any sum, according to the said Propositions, shall subscribe their names and sums in the first place.

FINIS.

A 10

DISCOURSE

CONCERNING THE

Fitneſſe of the Poſture

NECESSARY

TO BE USED

IN TAKING THE

Bread and Wine

AT THE

SACRAMENT.

By *Edward Peyton*, Knight and Barronet.

LONDON,
Printed in the yeare 1642.

A

DISCOVRSE

Concerning the

Fitneſſe of the Poſture neceſſary to be uſed in taking the Bread and Wine at the Sacrament.

THough there hath elapſed a long time ſince your denying me the Sacrament, ſtanding at the time of adminiſtring it, affirming that you had taken an Oath not to adminiſter it to any but did kneel, though I did kneel before and after: yet all this time you ſhould (to a man of my faſhion) have had the manners, by letter, to have given me ſatisfaction, being Curate, and your duty: I will not omit mine; you ſhall have my reaſon. I did ſtand with juſt ground; wherefore I produce this enſuing Diſcourſe to prove, you ought not to have denied me ſtanding, at the time of giving of the Sacrament to me. If you ſay at the τὸ πῶν you were commanded by the Biſhop or his Ordinarie ſo to doe; I anſwer, they had no power without the Parliament. But you will ſay, it is in the common Book of Prayers commanded, which is con-

firmed by Parliament. I anſwer; It is not: for it is not ſaid, you muſt kneel at the Sacrament, in the Rubrick, but make your Confeſſion humbly kneeling on your knees. But you will ſay, you have a Canon for it: But I anſwer, It is not confirmed by Act of Parliament; therefore unlawfull, and cannot be impoſed: for the Divines in this time, appointed by the Lords, would have a Rubrick touching the kneeling, which argueth it was not commanded before by Parliament*. Whereas they ſay, that every one might kneel, that is (ſay they) comply, with all humility, with the prayer which the Miniſter makes, which is the Confeſſion of our ſinnes, that I grant; but not at the words of Adminiſtration, to wit, at the immediate taking of the Bread, and Wine: and the direction before theſe words was not in the Common Prayer Book of *Edward* the ſixth, nor Queen *Elizabeth*; but put in ſince, as Maſter *White* in his (a) Speech hath rightly affirmed.

* See the ſixteenth conſideration upon the Common-Prayer book.

(a) His Speech in Parliament.

What would you have me kneel to? If you ſay, to God, why did not Chriſt, and his Diſciples, when he took, adminiſtred, and they received, kneel? If you ſay, to things adminiſtred: I anſwer, it is a creature, we ought not to kneel to a creature from the ſecond Commandement. Then you make the things adminiſtred, God; if it be to the Miniſter, it is Idolatry: (b) If it be to the Bread and Wine repreſented, you joyne with the Papiſts, to make it Chriſts body, and blood: If you ſay it is a Prayer, then examine it. Wherefore I will repeat the words: *The body of our Lord Ieſus Chriſt, which was given for thee, preſerve thy body and ſoule to eternall life; take this in remembrance.*

(b) Acts 11.

brance that Christ died for thee, and feed on him in thy heart by thanksgiving: the other for the Blood is the same: is this a Prayer?

No Administration *quatenus* an Administration is a Prayer; and if I must kneel, why doe you not kneel, if it be a Prayer? But it is not a Prayer, but a good wish, counsell, and direction to the Receiver; for then the words should have beene, *I pray God preserve thy body and soule to eternall life:* you did not desire the people to preserve my body and soule, which is blasphemy: before, for preparation, and after for a blessing, I ought necessarily; and if I take the body and blood in remembrance Christ died for me, it is a Meditation, and not properly a Prayer; and after Meditation Prayer is needfull, and not before to perfect Meditation. If it be to Christ, why is the word *Remembrance* put in; I cannot remember a thing present. (c) My Lord of *York* in his *holy Table*, confesseth the gesture Christ had when he gave the holy Supper, was a Table gesture; which is (I say) mathematicall and perfect, and admits no alteration, for we ought to follow Christ in all things: for the Scripture saith, he is a perfect patterne, and shepherd of our soules. But (loving friend) these are but venies, I pray give me leave to play at sharp with you: wherefore, as a Champion, I enter the lists, and desire you friendly to look to your selfe: the first weapon I will encounter you with is the holy Scripture.

(c) Pag: 132.

That gesture is best which is used of the Apostles, (d) but the Apostles used this gesture, yea Christ; therefore it is the best gesture: *they sate downe,* (e) the word in the originall is ἀνέκειντο, the new Interpreters

(d) Eph. 5. 14. 1 Cor. 11. 1 Tim. 16. 2 Thes. 3. 7.

(e) Matth. 26. 20. Mark 14. 18.

translate it, *occubuit*; the old, *discumbebat*, ἀνακείμενον ἄνδρον; the new, *cum Apostoli accubuissent*; the old *illis discumbentibus*, ἀνέπεσεν, *discubuit*, *accubuit*, which translated is, *sate downe*: and *John* the beloved Disciple of Christ is said, ὁ ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *accumbens in sinu Iesu*, *sitting did lean upon the breast of Christ*. This gesture is for feasts and banquets, saith *Tremelius*, *Ioseph Scaliger*, (g) and *Beza* upon the place; the same with our sitting at supper, when no other Scripture proveth positively other gesture in the Lords Supper, but that which answereth our sitting at feasts; as in the miracle of five loves and two fishes, which was a feast (h), ἀνακλίναι ἅπαντας, *discubuerant*, *all sate downe*; it is unlawfull to use other. Sitting is not indifferent, but necessary from the example of Christ, in which gesture we please God, and ought to doubt of kneeling, which is not commanded by God. Of which gesture, saith *Calvin* (i) against the Papists with all their cogitations, they ought not to observe, not to kneel, to adore the Sacrament, who securely may receive the Sacrament without adoration, not kneeling; for the Apostles did not prostrate themselves and adore it, but sate downe, took, and eat. (k) Who can use a better gesture than Christ the high Priest of the Catholike Church, saith *Bullinger*? Christ used a gesture most necessary for all Churches, saith (l) *Kikerman*: the reverence of the Sacrament is to be taken from the word of God, saith (m) *Chemnitius*: kneeling was never used in three hundred yeares after Christ, say the Centuries (n.) *Tertullian* proveth from an antient custome in the Primitive Church, (o) namely on every Sunday from Easter

Luke 22.14.

(g) *Emend. temporum.*

(h) Luke 9.17.

(i) *Inst. l 4 c.17 sect. 35.* at the end of the vers.

(k) *Bullinger Decad p.461.* all the section.

(l) *Systema theolog.* pag 465 the end of the verse.

(m) *Exam. Con.* part 2 pag. 35.

(n) *Hosius Con.* 4. l. 4. c 26. 48. in the Epilogue to the 4 Century

(o) *De Corona militis.*

to

to Whitſuntide none ſhould kneel on the Lords day, which cuſtome hitherto we enjoy, ſaith *Tertullian*. So is the *Nicene* Councell,(*p*) that they ſhould ſtand on the Lords day, and pray to the Lord, rendring their vowes: which Canon taxeth the Montaniſts (*q*) of hereſie and ſuperſtition, which the Fathers would aboliſh, the yeare 327 ſaith *Hoſiander*; *Baſil* the yeare 386 (*r*) in whoſe time he affirmeth and defendeth, it was the cuſtome of the Apoſtles; and rendreth divers reaſons, that they never received, but ſtood in the Church from Eaſter to Whitſuntide: now for to think that in three hundred yeares and more they never received the Sacrament from Eaſter to Whitſuntide, is abſurd, when all Eccleſiaſticall Writers are plaine, they received in the Primitive Church every Lords day, and never kneeled at the Sacrament. The yeare 140 (*ſ*) *Damaſus* Biſhop of *Antioch* writing to Pope *Xiſtus* 2, ſaith in giving thanks they ſaid *Amen*, and ſtood at the Table, with their hands took the holy bread. You ſhall finde it in the Tranſlation of *Iohn Iames Grineus*, not in *Iohn Chriſtopher*, which is caſtrated of the Papiſts. (*t*) This cuſtome, ſay the Centuries, was in uſe in many Churches. I pray what correſpondency or proportion hath kneeling with the Sacrament, either with the end or uſe of it? Nor concurreth it with the intimate intention of the heart; for the end is to conforme us in grace; what conformation hath kneeling, unleſſe to conforme us in Tranſubſtantiation, which is hereſie by our Church? In the beginning of Queen *Elizabeth* a reaſon before the Rubrick was ſet downe, that they ſhould not kneel in reſpect of avoiding the hereſie of Tranſubſtantiation, and

(*p*) Canon 20.

(*q*) Centu. 4. l. 2. c. 10.

(*r*) Lib. de Sp. ſancto.

(*ſ*) Euſebius Cron. l. 17. cap. Graci 19. Latin. 18.

(*t*) Cent 3. pag. 133.

and Conſubſtantiation, which ſince is put out to ſympathize with Papiſts; and the uſe is to receive the body and blood of Chriſt by faith, which is taken away by kneeling, affirming Chriſts preſence: we beleeve he is in heaven, not bodily on earth: if on earth, his body is a Monſter; for in heart reverence to the Sacrament kneeling is adoration, for adoration is in heart and geſture; for the Elements of Bread and Wine repreſent his Humanity, not his Deity, which makes it an abſurdity to kneel to the Humanity, a Creature. Is not this a plaine confirmation of the Papiſts, and Lutherans: for Chriſt *fell downe on his face and prayed* (u,) a geſture only due for Prayer: (x) *he fell on the earth and prayed*: (y) *upon his knees and prayed*: (z) we bend our knees to the Lord after the example of *Elias*. *Daniel* prayed thrice a day on his knees: (a) *David* ſaith, *let us fall downe and kneel to the Lord which made us*. Poſitively we are bound to pray to God on our knees, and wee are forbidden to kneel in the example of Chriſt and his Apoſtles in the Sacrament.

(u) Math. 26. 39
(x) Mark. 14. 35
(y) Luke 22. 41.
(z) Pſal. 95. 6.
(a) Pſal. 95.

Propoſ. *To bend the knee to a Creature, in divine worſhip, is Idolatry.*

Aſſump. *But to bend the knee at the Sacrament, is to bend the knee to a Creature;*

Concluſ. Ergo, *To bend at the Sacrament is Idolatry.*

The Propoſition is proved (z) from the ſecond Commandement: In which two things are forbidden, to make the Image of any thing in heaven, of the ſtarres; in earth, of men and beaſts; under the earth, fiſhes of the ſea: and in the disjunctive bowing to Creatures, Sun, moon, Starrs, Men, Beaſts, Vegetables, Mineralls,

(z) Exod. 20. 5.

Mineralls, &c. And to kneel to them is equally forbidden, as adoration, [illegible] of Maſter *Perkins* is defined, (*a*) God is worſhipped with the intention of the heart: From hence may be gathered (ſaith hee) That Ceremonies, and bending the knee at the Sacrament is to worſhip God otherwiſe than hee hath commanded; and therefore it is Idolatry. So that to reverence the Sacrament, which is a Creature, is forbidden. *Argum.* 2. (*b*) Corruptions ſaith (*Perkins*) and humane Traditions are forbidden; *But bending the knees at the Sacrament, &c.* is a humane Tradition, proved before out of divers Authors; *Ergo*, Bending the knee at the Sacrament is forbidden. Alſo ſaith *Perkins*, (*c*) The worſhip of God is polluted when any thing is added to the Scripture or diminiſhed. Chriſt uſed in the Sacrament the geſture of a Banquet, not that of Adoration and prayer: and ſo wee frame our Concluſion implicitly, from the perfect example of Chriſt.

(*a*) *Aurea Catena* 2. *Com. prohib.* 5. Col. 2. 23. 1 Sam. 13. 9, 10, 13.

(*b*) *Ibid. Pet.* 2. *com. prohib.* 2.

(*c*) *Ibid. prohib.* 3. *precept.* 2.

And as for the Aſſumption (they ſay) they doe reverence the Actions of the Sacrament, not the Sacrament it ſelfe.

To reverence *religiouſly* the Sacrament, the things belonging thereto, or the actions, more than we ought, is Idolatry; But to bend the knee at the actions, or to the things in the Sacraments, or at the Sacraments, religiouſly, is to reverence the actions, or the Sacraments, &c. more than wee ought; *Ergo*, Religiouſly to reverence the Sacraments, the things in the Sacraments, or the actions, more than wee ought, is Idolatry.

Wee will fortifie the major from Mr. *Perkins*,

(d) Præcept. : prohib. 9.

(d) who ſaith, A religious reverence of the Creature is forbidden in the ſecond Commandement, becauſe it is greater than God commands.

I will ſtrengthen the minor; for bending the knee in the Sacrament is a more humble geſture than Chriſt uſed or his Apoſtles: For it is an aſſured truth, If the Apoſtles did not bend the knee, Chriſt being preſent, much leſſe when Chriſt is abſent: we ought not to bend the knee unleſſe wee will hold with the Papiſts that Chriſt is corporally preſent; for no body can be preſent in ſo many places, where the Sacrament is adminiſtred. * The bending to the actions is unlawfull, the intention of adoration being wanting: (*Tremelius.*) *Cornelius* fell at *Peters* feet and worſhipped, (*Beza.*) (a) Falling at the feet of *Peter*, worſhipped: From whence hee inferrs, (in the ſame place) That religious bending the knee is onely to God; to give it to civill Miniſters of the Word is dangerous. Did *Cornelius* think the religious worſhip that was due to God might bee transferred to *Peter*? no truly; but ſtrook with ſo great a reverence of the ſervant of God, hee kept no mean; For it is not eaſie to hold a moderation in reverence and adoration, *Beza.* (b) *Iohannes procidit ante pedes Angeli ut adoraret eum:* the old Interpretation, *Cecidit ante pedes ut adoraret*: a *Iunius* on this Verſe ſaith, Wee muſt abſtaine from divine worſhip to creatures; of which religious kneeling is one. (c) *Iohn* fell down and worſhipped; *See thou doe it not* (ſaith the Angell;) *I am thy fellow ſervant, worſhip God.* Therefore to kneel down to the action at the Sacrament, which is divine honour, and a Creature, is forbidden: For if wee doe it to Chriſt as a Creature

(a) Acts 10.25. Tremel. ibid.

(a) Annot. 26. on the word προσκύνησις Acts 10.

(b) Apoc. 13. 19. Bez. inter.

a Annot. c. 22. v. 10.

(c) Apoc. 22. 8, 9.

Creature and Man, it is unlawfull; for the Papists deny the Deity is bread or blood, Christ being really there; which heresie wee confirme by our kneeling to it. Wee will use the Arguments of the Papists to prove this Truth; namely, what their Champion *Bellarmine* is wont to maintain; (d) *If kneeling at the Sacrament may be without sin, as the* Calvinists *say, then it is not Idolatry to kneel before Images*: and the observation is not to be omitted. And Christ (h) εὐχαριστήσας, when he brake the Bread, gave thanks, and gave it to his Disciples: which of the Fathers is (i) ἐυχαριστία the Sacrament called from giving of thanks, and it is improper to give thanks kneeling; for that is not the fittest gesture. I will shew it from the example of *Solomon* (k) who ending his Prayers, stood up and gave thanks, because God heard his prayer: kneeling is inconvenient, therefore it ought to be abolished. Wherefore S. *Aug.* saith, (l) although Ceremonies have not open evill in themselves, notwithstanding because they are inconvenient to burthen the Church with humane presumptions, if they have not authority from holy Scripture, nor from Generall Councels, nor from the Universall Church, but from a doubtfull beginning, without all doubt they are to be cut off.

(d) De Euchar. l. 2. c. 18. p. 619.

(h) Luke 22. 19

(i) Cent. 2. 99.

(k) 1 Kings 8. 54, 55.

(l) *Aug.* Ep. 119

But some may object from (m) *Augustine*, a mutation in the Church is dangerous, which causeth an unfruitfull trouble. I answer them with *Augustine* and (n) *Peter Martyr*, When Ceremonies cease to bee profitable without doubt they are to be removed.

(m) *Ibidem*

(n) *Ibidem* 1 Sam. 14.

Kneeling, because it is used of the Papists to adore Bread and Wine, is necessarily to be held unprofitable: (m) For *Augustine* holdeth Fasting indifferent on the

(m) Ep. 86. ad Casul.

Sabbath, yet by reaſon of circumſtance it may have ſome ſcandall, as of the Faſt of the *Manichees*, hee holdeth it unlawfull. Beſides, Bowing towards the Eaſt was long in uſe among the Fathers, yet *Leo* (*n*) took away this antient Cuſtome, becauſe it was obſerved of Pagans in adoration of the Sun, and did obdurate them. For although it be ſuppoſed, Kneeling might be uſed in the beginning of Queen *Elizabeths* time, to reconcile us to the Papiſts, or rather to draw them to us; yet now it is not good, in this light of the Goſpel, to harden the Papiſts hearts: For (*o*) S. *Auguſtine* ſaith, What is untowardly done in the worſhip of God, ought to be amended, or not to be commanded. Wherefore I conclude with the before *Syllogiſme*, When kneeling at the Sacrament is neither in the word of God comprehended, nor poſitively commanded, nor by conſequence gathered, nor of Generall Councells commanded, nor of the Catholike Church, (but of the Carolicall) accuſtomed, yea of the Reformed Churches inhibited, or not uſed, except ours; and when it is a ſcandall and hardening to the Papiſts, and againſt the Nicene Councell in the Primitive Church, for theſe reaſons deſervedly it ought to be aboliſhed in our Church: and you ought not to hinder me ſtanding, which may be with as much reverence as kneeling.

(*n*) *Leo. ſerm. de nativ. Dom.*

(*o*) *Epiſt.* 18.

FINIS.

A PARAPHRASE AND EXPOSITION of the Propheſie of SAINT PETER,

Concerning the day of CHRISTS ſecond Comming;

Deſcribed in the third Chapter of his ſecond EPISTLE.

AS ALSO,

How the CONFLAGRATION, *or* Deſtruction of the WORLD by fire, (whereof Saint *Peter* ſpeaks) and eſpecially of the HEAVENS, is to be underſtood.

BY

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LONDON,

Printed by *R. Biſhop*, for SAMUEL MAN, dwelling at the ſign of the Swan in Pauls Church-yard. 1642.

A PARAPHRASE AND EXPOSITION of the Propheſie of SAINT *PETER*,

Concerning the day of CHRISTS ſecond Comming,

On the third Chapter of the ſecond EPISTLE.

Verſe 1,2.

SAint Peter exhorts the believing Iews, unto whom he writes to bee mindfull of the words of the holy Prophets, (a) Eſay, Daniel, *and* Malachi, *concerning the comming of Chriſt to judgement, and the reſtauration then promiſed, it being alſo confirmed by the Apoſtles of our Lord and Saviour.*

(a) IF that which St. *Peter* here deſcribeth were foretold by the old Prophets, then muſt Saint *Peter* be ſo expounded, as it may be ſhewen in them, and agree with them.

Verſe 3.4.

For howſoever it were then beleeved both by Iewes and Chriſtened Gentiles, yet in the laſt dayes ſhould come thoſe, who walking after their owne deſires (or humours) ſhould deny and deride the expectation of any ſuch promiſe (b) *of that day of Chriſt, ſaying, where is the promiſe* (c) *of his comming? where is the new heaven and new earth you talk of?*

(b) This ἐπαγγελιαν τῆς παρουσιας, or *laſt dayes*, ſhould ſeem to be the time of the Churches Apoſtaſie under Antichriſt, according to that of Saint *Paul*, 1 *Tim.* 4.1. *In the later times ſome ſhall depart from the faith, giving heed to ſpirits of errour, and doctrines of demons.* For as the times of the fourth and laſt of *Daniels* Kingdomes were the laſt times in generall, during which Chriſt was to come, and found his Church and Kingdome: So the latter times of the fourth Kingdome, being the period of a time, times, and halfe a time, wherein the wicked horne ſhould domineere, are the latemoſt times of the laſt times, or laſt times in ſpeciall.

(c) I take *Promiſe* here for *res promiſſa*, the *antitheſis* implying that to be the meaning, *viz. The ſcoffers ſay, Where is the promiſe of his comming? Nevertheleſſe we look for a new heaven and a new earth, according to his promiſe.* But here is ſomewhat, (Reader) in the application wherein thou maiſt erre; but be not thou uncharitable in thy cenſure, nor thinke that I am. For although the crying downe and condemning the opinion of the *Chiliaſts*, will be found to be neere upon the beginning of the times of the Antichriſtian Apoſtaſie, (which I ſuppoſe to bee called the laſt times;) and that the utter burying of that opinion falls within theſe times: yet thou muſt know, firſt, That there is not the like reaſon of the firſt Authours of crying down a truth,

truth, and of thoſe, who led by their authority, take it afterwards, without further examination, for an errour. Secondly, To ſcoffe, is one thing, and barely not to beleeve, is another. Thirdly, it is one thing to deny a promiſe ſimply, and another to deny and queſtion the manner thereof: as alſo, to reject a truth ſincerely propounded, and when it is entangled with errours, as that of the later *Chiliaſt* may ſeem to have been.

Verſe 4. *pars altera.*

The reaſon of this their unbeliefe being, becauſe they imagine, there hath never yet, ſince the creation of the world, been any example of ſuch a deſtruction and change enſuing it, as this at the comming of Chriſt ſhould be. For ſince the Fathers fell aſleep (ſay they) even ſince Adam died, all things have continued as they were from the beginning of the Creation. Therefore the expectation of any ſuch change of the world, and the ſtate of things therein (as is ſuppoſed) is vain and frivolous, and never to be fulfilled.

Touching the Jewes, and the impeachment of this opinion amongſt them in the later times, I find amongſt the Doctors of the *Gemara*, or gloſſe of their *Talmud*, (which was finiſhed about 500. yeers after Chriſt) a tenet of one *R. Samuels*, אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד: That there was to be no difference between the preſent ſtate of the world, and the dayes of Meſſiah, but in regard of the bondage under the kingdoms of the Gentiles onely; thereby oppoſing the more ancient opinion and tradition of the renovation of the world. After this time there appeares to have been amongſt the Jewes a ſect of the followers of the opinion of this *R. Samuel*, which at length was greatly advanced by the authority of

learned *Maimonides*, who having drunk too deep of the Philoſophy of *Ariſtotle*, (wherein he was admirably skilfull) became a champion againſt the opinion of the worlds renovation to be in the dayes of Meſſiah; and that upon this ground, *Quod mundus retinet & ſequitur conſuetudinem ſuam*; which ſaying he adſcribeth to ſome other Rabbins of the ſame opinion before him, which for the ſenſe and meaning is the ſelfe ſame with that here of the ſcoffers: *All things* (ſay they) *continue, as they were from the beginning of the creation.* Nevertheleſſe *Aben Ezra*, who lived not long after *Maimonides*, maintained ſtill (as alſo others did) the contrary; & there are extant certain diſcourſes and tractates amongſt them, purpoſely written of this argument, and confuting the opinion of *Rambam* and his followers; as one called שמים חדשים *cœli novi*, proving the neceſſity of the renovation of the world, and directed againſt *cap.29.lib.2.* of *Maimonides* his *More Nebochim*. Another by *R.Iſaak Abarbinel*, מפעלות אלהים *Opera Dei*, (out of *Pſal.66.5.*) wherein all the arguments brought againſt the renovation are confuted. And no doubt there are more of the like nature, which we know not of.

Verſe 5,6.

But thoſe who ſuppoſe this (τουτο θελοντες) *that there hath never yet any ſuch deſtruction or change befallen the creation, and thence conclude, there is nor ſhall ſuch ever be; they weigh and conſider not the univerſall deluge in the time of Noah, (when the curſes laid upon the creature for mans ſin*

firſt

firſt ſolemnly tooke place,) brought as a like deſtruction, ſo a like change upon the world for the degeneration of the creature; As this at the ſecond comming of Chriſt ſhall be for the reſtauration and renovation of the ſame in the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, conſiſting partly (ἐξ ὕδατος) of water, viz. that of the great deep; and partly (διὶ ὕδατος) amongſt (d) water, to wit, the clouds and flood-gates of heaven hanging about it, all framed by the word of God: By the which waters (διὶ ὧν ὑδάτων) the world which then was, being overwhelmed with water, periſhed; as it is written Gen. 7.11. ſeq. *in the 600. yeere of Noahs life, in the ſecond moneth, in the ſeventeenth day of the month were all the fountains of the great deep broken up,* & verſ. 18. *and the waters;* & 21. *and all fleſh died.*

Verſe 7.

But the heavens and the earth (i.e. the world) *which is now,*

(d) Διὰ ſometimes ſignifies *inter, amongſt*, or *in the midſt of*, as if it were διὰ μέσου: So *Herodotus*, διὰ νήσων, *inter inſulas*. Howſoever we render the Preposition, I ſuppoſe S. *Peter* by his διὶ ὕδατος means the ſuperiour water, which together with that of the ſea, or great deep, concurred to the drowning of the world, as appeares by the place of *Geneſis* alledged.

by

by the same word are kept in stare, *reserved unto fire* (e) *at the day of judgement and perdition of ungodly men, according to the prophesie of* Daniel, cap. 7. *who saw a fiery stream issuing and comming forth before the Iudge of the world, and the body of the fourth beast burned therewith: And of* Esay, cap. 66. *who saith of that day, That the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire: And that by fire and by his sword,* (i.e. by his sword of fire, ἐν διὰ δυοῖν) *the Lord would plead with all flesh, and the slain of the Lord shall be many. So also* Malachy cap. 4. *That the great and terrible day shall burn as an oven, and all the proud, and all that doe wickedly shall be stubble, which at the comming of that day* (f) *shall be burnt up.*

Verse 8.

But whereas I mentioned (saith Saint Peter) *the day of judgement, lest ye might mistake it*

(e) From this proportion which the judgement to come by fire, hath unto that which was by water in the deluge, *Irenæus* calls it *Diluvium ignis, lib. 5. c. 29. juxta edit. Fevardentii.*

(f) It may be it is of this day that the Prophet *Esay* also speaks, *cap. 9. 5.* where he saith, that the battell of the Messiah should not be as the *battell of the warriour, with*

for

or a ſhort day, or a day of few houres, I would not, Beloved, have you ignorant, that one day (g) *with the Lord is as a thouſand yeers, and a thouſand yeers as one day.*

confuſed noiſe, and garments rolled in blood; but with burning and fuell of fire. For the old Prophets for the moſt part ſpeak of the comming of Chriſt indefinitely & in generall, without that diſtinction of firſt and ſecond comming, which the Goſpel out of *Daniel* hath more clearly taught us: And ſo conſequently they ſpake of the things to be at Chriſts comming indefinitely and all together, which we who are now more fully informed by the Revelation of the Goſpel, of a twofold comming, muſt apply each of them to his proper time: thoſe things which befit the ſtate of his firſt comming, unto it; and ſuch things as befit the ſtate of his ſecond comming, to the ſecond; and what befits both alike, may be applyed unto both.

(g) Thus I expound theſe words by way of pre-occupation or premunition, becauſe they are the formall words of the Jewiſh Doctors, when they ſpeak of the day of judgement, or day of Chriſt, as Saint *Peter* here doth, *viz.* יום אחד הק"ב אלף שנה *una dies Dei S.B. ſicut mille anni.* And though they uſe to quote that of the ninth Pſalme, (*mille anni in oculis tuis ut dies heſternus*) for confirmation thereof, yet are not theſe words formally in the Pſalme. So that Saint *Peter* in this paſſage ſeems rather to have had reſpect to that common ſaying of the Jewes in this argument, than to the words of the Pſalme; where the words (*one day with the Lord is as a thouſand years*) are not, though the later part of the ſentence (*a thouſand yeeres as one day*) may allude thither; as the Jewes alſo were wont to bring it, for a confirmation of the former. 2. Theſe words are commonly taken as an argument, why God ſhould not be

thought ſlack in his promiſe (which follows in the next verſe: But the firſt Fathers took it otherwiſe; and beſides, it proveth it not: for the queſtion is not, whether the time be long or ſhort in reſpect of God; but whether it be long or ſhort in reſpect of us; otherwiſe not 1000. but 100000. yeers are in the eyes of God no more than one day is to us, and ſo it would not ſeem long to God, if the day of judgment ſhould be deferred till then. 3. Let the judicious conſider it, whether this paſſage ſo prone to be taken in the expoſition I have given, yea and alledged to that purpoſe, were not ſome part of a motive to the zeloticall *Anti-Chiliaſts* (whereof *Euſebius*, whom we truſt was none of the leaſt) to be ſo willing and ready to queſtion the authority of this Epiſtle, as they did alſo at the ſame time of the *Apocalyps*. The pretence againſt this Epiſtle was, that it wanted the teſtimonie of allegation by the firſt Fathers. But (*Dies Domini ſicut mille anni*) quoted both by *Iuſtin Martyr* and *Irenæus*, is not out of the ninth Pſalm, as they tooke for granted, (for there are no ſuch words, but out of the Epiſtle of *Peter*, who applyeth it to the day of judgment, which he calleth *Dies Domini*, ἡμέρα Κυρίου: Conſider it.

Verſe 9.

And though this day be deferred, yet is the Lord not ſlack concerning his promiſe, (as ſome men account ſlackneſſe, as if he had altered his purpoſe, or meant never to performe it) but the cauſe of this delay, is his long-ſuffering (a) *towards us of the ſeed of Iſrael, not wil-*

(a) Saint *Peter* ſpeaks and writes in this Epiſtle to his

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ling that any ſhould periſh at that day, but that the whole nation ſhould come unto repentance, (b) *which, if that day ſhould ſurprize them in their unbeliefe, muſt inevitably periſh with the reſt of the enemies of Chriſt.*

brethren the Jewes, as appeares by the firſt verſe of this chapter.

(b) So the ſame Saint *Peter* in his firſt publike Sermon to his Nation in the Temple, after the ſending of the holy Ghoſt (*Act.*3.19,*&c.*) exhorts them to repent and be converted εἰς τὸ ἐξαλειφθῆναι τὰς ἁμαρτίας ὑμῶν, for the waſhing away of their ſinnes, that ſo (ὅπως ἂν) thoſe times of refreſhing and reſtitution of all things which God had ſpoken by the mouth of all his holy Prophets, might come, which till then were to be ſuſpended.

Object. But God could have haſtened the Jewes converſion, if it had pleaſed him.

Reſp. But it ſtood with the œconomy of Gods juſtice, when the Jewes had rejected Chriſt, their expiation, to grant them this grace, untill they ſhould have fulfilled a time of pennance for all the ſins of their Nation, even from the firſt time they were a people, untill the laſt deſtruction of Hieruſalem. For ſince they would none of their pardon and attonement by Chriſt, (with reſpect unto whoſe comming God had ſo long ſpared them; for all their expiation by ſacrifice looked unto him) God would not bate them an ace of the judgment they had merited, but would viſit all the former ſinnes of their Nation upon them, from the golden Calfe, untill their crucifying, and finally rejecting of their Meſſiah.

Verſe 10.

But as for the manner of the comming of this great day of

the Lord, it ſhall be ſuddenly and unawares, as a thiefe in the night, in which the heavens (c) *with a crackling noiſe of fire ſhall paſſe away, and the* στοιχεῖα (c) *or hoſt of them ſhall melt with fervent heat; the earth alſo and the workes thereof ſhall be burned.*

(c) What theſe Heavens are, and why I render στοιχεῖα *the hoſt of them*; and how this conflagration is to be underſtood, I will ſhew when I have done my Paraphraſe.

Verſ. 11, 12. *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be, in all holy converſation and godlineſſe, to make our ſelves fire-proof, and ſuch as may abide the day of refining? as namely becommeth thoſe who by faith look for, and haſten the comming of the day of the Lord, wherein the heavens being on fire ſhall be diſſolved, and the hoſt of them melt with fervent heat. For our life and converſation ought to be ſutable to our faith, and we are ſo to walk, as if that were alwayes preſent which by faith we look for.*

Verſe 13. *But this conflagration ended, (whatſoever thoſe ſcoffers ſay, who queſtion the promiſe of Chriſts ſecond comming wee look according to his promiſe* Eſa. 65. & 66. *for a new heaven and a new earth,* (that is, *a new and refined ſtate of the world*) *wherein righteouſneſſe ſhall dwell, according as the ſame Prophet ſaith* cap. 60. 20, 21. *The Lord ſhall be thine everlaſting light, and the dayes of thy mourning ſhall be ended, thy people alſo ſhall be all righteous, they ſhall inherite the land,* or earth, *for ever.*

Verſ. 14, 15, 16. *Wherefore beloved* (*ſeeing that ye look for ſuch things at his comming*) *be diligent that*

that ye may be found in him in peace, without ſpot and blameleſs, and account the long-ſuffering of God, in the delay thereof to be ſalvation. Even as our beloved brother Paul *alſo (one of the Apoſtles of our Lord, who confirmeth theſe words of the holy Prophets) according to the wiſdome given unto him, hath written unto you; enforcing the like exhortation unto holineſſe of life, from this our faith and experience of the Lord Ieſus his appearing to judgement, which we now make unto you:* viz. Heb. 12.14,28,29. *As alſo in all his Epiſtles, ſpeaking in them of theſe things,* viz. Rom. 2.4.coll.cum verſ. 5 6,7.& 1 Cor.1.7,8.& 3.13. 2 Cor. 5.9,10,11. in initio, & 7.1. Phil.1.10. & 2.15,16. & cap.3.10. Coloſſ.3.4,5. 1 Theſſ.2. 12. & 3.13. denique 5.23. 2 Theſſ. 1. 8, 11. 1 Tim.6.14,15. Tit.2.12,13.

How this *Conflagration* of the *world*, whereof S. *Peter* ſpeaks, and eſpecially of the *Heavens*, is to bee underſtood.

FOr reſolution of this queſtion, I muſt premiſe ſome things, to make the way thereto the more eaſie.

*R.*1. That the old Hebrew language wherein the Scripture ſpeaks, there is no one word to expreſſe the compages of the ſuperiour and inferiour bodies, which we call *Mundus*, but theſe two words *Heaven* and *Earth* (שמים וארץ) joyned to-

and put together, onely ſo that when Saint *Peter* ſaith (the World that then was, periſhed by waters; but the Heavens and earth that are now, are reſerved to fire:) He might as well have ſaid according to his meaning, The Heavens and the Earth which then were, periſhed by waters, as the world that now is ſhall by fire. For the words *Heaven* and *Earth* joyned, imply no more in the one (according the Scriptures notion) than the ſingle word *Mundus* or *world* doth in the other, being applyed to the hiſtory of the great deluge: as alſo, a *New heaven* and a *New earth* is the ſame notion with that in our expreſſion, where we ſay a *New World*; that is to ſay, *Nova rerum facies, nova rerum conditio*; which we otherwhile apply to very ſmall, and even particular and domeſticall changes, when we ſay, Here is a new World; which the Hebrew would or might expreſſe, Here is a new Heaven and a new Earth.

2. That it is not like that any other World, or Heaven and Earth, ſhall periſh by fire, than ſuch a one as heretofore periſhed by water: for ſo the *antitheſis* importeth, *viz.* The World, or Heaven and Earth that then was, periſhed by water, the Heaven and Earth which now is, is reſerved for a deſtruction by fire. Now the world which periſhed by water was no other than the ſublunary world; the Heaven whereof is that which we call Ayre, but the Scripture Heaven, which ſublunary heaven, together with the earth, was marred by that generall deluge; and the creatures belonging to them both either wholly deſtructed, or

marvel-

marvellouſly corrupted from that they were before: ſuch a World therefore, and no other Heaven and Earth, ſhall undergo the ſecond deluge of fire for reſtauration, which before ſuffered the deluge of water for corruption.

3. Obſerve alſo, for the better underſtanding of Saint *Peters* meaning, That the word στοιχεῖα, which we in this place are wont to turn Elements, is not like to be underſtood in the notion of the Greek Doctors, whoſe termes and notions the Scripture uſeth not, but otherwiſe divideth the *World*. Nay further, in this place it cannot be ſo underſtood, for that the Hebrew diviſion of the World into Heaven and Earth is here expreſſed, and the στοιχεῖα diſtinguiſhed from them both. But when the whole world is divided into Heaven and Earth εἰς τὸ ἄνω καὶ τὸ κάτω, by Earth is meant the *Earthen globe*, which Saint *Peter* ſaith is ἐξ ὕδατος συνεστῶσα, and ſo the water and earth are both included in the ſole name of Earth: In Heaven the Ayre is included. Thus three of the Phyſicall Elements are beſtowed. The fourth is the Fire: but this is that which is to burn the στοιχεῖα, and ſo none of the στοιχεῖα to bee burnt. And if any of theſe Elements could be exempted from this diviſion into Heaven and Earth, beſides the Fire, *viz.* the Aire, yet could not that, nor any of them alone be στοιχεῖα in Saint *Peter*: For στοιχεῖα notes more than one. It muſt needs therefore bee, that στοιχεῖα here meaneth ſomething elſe. Let us ſee if we can finde out what it is. Mark then Saint *Peters* order, οἱ οὐρανοὶ καὶ στοιχεῖα, then γῆ καὶ τὰ ἐν αὐτῇ ἔργα:

By

By which correſpondence it ſhould ſeeme that στοιχεῖα ſhould be ſome furniture belonging to *cœlum*, as τὰ ἔργα are the buildings & whole furniture of *creatures* belonging to *terra*; which furniture of both, but eſpecially that of the *Heaven* the Scripture calls צבאם *the hoſt of them*, Gen. 2. 1. *The heavens and the earth were finiſhed*, וכל צבאם *and all the hoſt of them*: LXX. ὁ κόσμος αὐτῶν. Vulg. *Ornatus eorum*. Nay, ſeeing the whole world is nothing elſe but the *heaven* and the *earth*, and what is contained in them, (*i.e.*) *exercitus eorum*: and ſeeing *heaven* and *earth* are both here diſtinctly named, and τὰ ἔργα put for the hoſt of the *earth*; it muſt needs be that στοιχεῖα, named as diſtinct things from all three, ſhould note the hoſt of *heaven*: And ſo the meaning of Saint *Peter* ſhould be, when he ſaith οἱ οὐρανοὶ καὶ στοιχεῖα, as if hee had ſaid, οἱ οὐρανοὶ καὶ στοιχεῖα τῶν οὐρανῶν, *the heavens and the hoſt thereof*; or τὰ ἐν αὐτῷ στοιχεῖα, as he ſayes, γῆ καὶ ἐν αὐτῇ ἔργα, *the earth and the workes therein*. But how, will ſome man ſay, ſhould στοιχεῖα come to have this notion? I anſwer thus, The Hebrew verb צבא ſignifieth, *in ordine militari ſto*, *incedo*, and ſo anſwers to the Greek verb στίχω, which is expounded, ἐν τάξει βαδίζω, i.e. *in ordine militari incedo*, *Vide Scap. ex Etymolog.* Accordingly the LXX: render the Hebrew צבא διατάσσομαι, i.e. *in præcinctu ſto*, *inſtructa acie ſto*. Now if the verbe צבא ſignifie the ſame with the Greek στίχω, why may not the Hebrew Noune צבא (which we turne *exercitus*) be rendered στοιχεῖον; the Helleniſts or Greekiſh Jewes, as in other words ſo here following the Etymo-

Etymology from στίχω, and having eye more to their owne native language, than to the uſe of Greece. It would be long to ſhew in how many words they, and the Greek Scriptures written according to their Dialect, uſe notions which the Greek uſed not; (*viz.*) reſpecting ſome conformity or other in their owne Tongue. The works of the learned in ſacred Criticiſme are of late full of ſuch obſervations, whereby many difficulties and obſcurities in Scripture become cleare and eaſie. Neverthelesſe the Gentile-Greekes themſelves uſe στίχος and στοῖχος (which come of the ſame verbe στίχω) in the ſame ſenſe we plead for, *viz.* for *ordo militaris*, Military array; why may not then the *Helleniſts* (ſo the * *Greek Iewes* are called) doe ſo with στοιχεῖον, being for the etymology every way as fit, ſeeing alſo they are otherwiſe wont to permute ſignifications from vicinity of ſound.

* See the Syriack Act. 9 29. where Ἑλληνισταὶ are turned *Iudei qui loquebantur Græcè.*

For a further confirmation of this notion of στοιχεῖον I contend for, I will adde what I have met with to that purpoſe. *Schickardus*, a learned Profeſſor of the Orientall Languages at *Tabingen*, in his *Bekinath happeruſhim*, *pag.* 44. hath diſcovered out of *Rambans*, or *R. Moſes ben Nachmans* Preface *in Peruſche hattaroth*, two paſſages taken out of the Chaldee copy of the *Wiſdome of Solomon*, which that *Rabbi* had ſeene: whereby the ſaid *Schickard* proveth againſt Saint *Ierome*, that the Greek is not the originall, but was tranſlated out of Chaldee. The paſſages which this *Rambam* quoteth thence are *cap.* 7. 5, 6, 7. and part of the 8.

And again, *verſ.*17,18,19,20,21. In the laſt of which quotations, becauſe there is in the Greek ἀνάργειαν στοιχείων, I greedily looked what word in the Chaldee anſwered here to στοιχεῖον, which I found to bee מזלתא, which thoſe who have skill know to ſignifie the Planets, 12. ſignes or conſtellations of Heaven, as being the ſame with the Hebrew *מזלות. Σπιχεῖα therefore here are Stars and Planets, which I ſhall not need prove to bee the hoſt of the Ethereall Heaven: yea, and perhaps too מזרות and מזלתא are derived of the verb אזל *ire*, as στοιχεῖον is of στείχω. Now wee know the Scriptures make mention of three Heavens; firſt, the Ayre or ſublunary Heaven: ſecondly, the Ethereall and ſtarry Heaven: thirdly, the Heaven of glory, or Empyreall Heaven. Every of theſe Heavens have their hoſt or army: the hoſt of the heaven of glory, or the third, are the Angels and bleſſed Spirits: the hoſt of the Ethereall heavens are the Stars and Planets: the hoſt of the Aereall, or ſublunary heaven, are either viſible, as the clouds of heaven, πετεινὰ τοῦ οὐρανοῦ, and other meteors, as alſo the reſt of the creatures manſioning therein, as the fowls of the heaven, πτηνὰ τοῦ οὐρανοῦ: or inviſible, *viz.* the wicked Spirits and Devils, whoſe Prince Sathan, is called *the Prince of the power of the Ayre*, *Eph.*2.2. and his hoſt κοσμοκράτορες, *rulers of the world*, i.e. the ſublunary world; and τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, *wicked ſpirits in heavenly places*, *viz.* in the loweſt or ſublunary heavens, *Epheſ.*6.12. And whether Saint *Paul*, *Gal.*4.8,9. and *Col.*2.8, *&c.* includes not ſome

* I have ſince looked in the Preface of *Rambam*, where I found thoſe Chaldee paſſages mentioned, which the Rabbin tranſlateth into Hebrew, and for the Chaldee which anſwereth to ἀνάργειαν στοιχείων he renders מעשה מזלות

ſome of thoſe under his στοιχεῖα τοῦ κόσμου, I cannot affirme: let the learned further conſider it, when namely he ſpeakes to Gentiles; and of Gentiles, and not Jews.

Having hitherto prepared the way, let us now come cloſer home to S. *Peter*, whoſe words evidently import, that ſome of theſe *heavens*, or all of them, ſhall ſuffer a conflagration at the day of Chriſt. Not all of them, for who ever put the Empyreall heaven into that reckoning? And for the Ethereall heaven, he that conſidereth the ſupereminent nature and immenſity thereof, and of thoſe innumerable bodies therein, in regard of which the whole ſublunary world is but a point or center; and that it no way can be proved that ever thoſe bodies received any curſe for mans ſin, or contagion by the worlds deluge, or that any enemies of God dwell in them to pollute them: he that conſidereth this will not eaſily be induced to beleeve that the fire of the day of judgement ſhould burne them. It remaineth therefore that the ſublunary heavens onely, with their στοιχεῖα, are to be the ſubject of this conflagration.

Theſe *heavens* (ſaith Saint *Peter*) λυθήσονται, i.e. *ſolventur*, and their στοιχεῖα ſhall melt with fervent heat: It is a Metaphor taken from the refining of metalls, *quæ igne ſolvuntur ut purificentur*: ſo that εἰ οὐρανοὶ πυρούμενοι λυθήσονται, is as much as *Cœli igne adhibito conflagrabuntur*. This to be the meaning of λυθήσονται appears, becauſe Saint *Peter* himſelfe interprets *ſolvi* to be *liquefieri*. For having in the tenth verſe ſaid στοιχεῖα λυθήσονται, (i.e.) *ſolventur*,

he in the twelfth verſe repeating it ſayes, στοιχεῖα τακήσεται, (i.e.) *liqueſient*; Now *melting* is for refining and purifying. Nor is the word πυρέμενοι averſe from this notion, the LXX. uſing πυρόω for the Hebrew צרף as in the Pſalms more than once: *The words of the Lord are as refined ſilver*, LXX. ἀργύριον πεπυρωμένον, *Pſal.* 12. and ſo elſewhere. But when the ſublunary heaven ſhall be thus refined, even the Ethereall lights of the Starres, of the Sunne and Moone, &c. will appeare to thoſe on earth much more glorious than now they doe, as ſending their rayes through a purer *Medium*; ſo that all the world to us-ward ſhall be as it were renewed.

As for παρελεύσεται (or *paſſing away*) verſe 10. it is an Hebraiſme, ſignifying any change, or going of a thing from the ſtate wherein it was, and anſwers to the verb חלף, which ſignifieth both *tranſire* and *permutari*, as עבר in Chaldianiſme doth. And *Schindler* notes, that Pſalme 102. the Arabicke for יחלפו *mutabuntur*, hath יתעברון *tranſibunt*. In the twelfth verſe it is expounded by λυθήσεται, but λυθήσεται I have already ſhewed is commuted with τακήσεται; they therefore all three of them ſignifie one and the ſame thing; and I ſee no reaſon why wee ſhould imagine a greater *emphaſis* in παρελεύσεται for an utter abolition in the deſtruction by fire, than is before implyed in ἀπώλοντο, when he ſpake of the deſtruction by water: ὃ τότε κόσμος (*inquit*) ὕδατι κατακλυσθεὶς ἀπώλετο.

But what ſhall become of the inviſible hoſt, which I named as part of the στοιχεῖα of this ſublu-

nary

nary heaven, *viz.* thoſe στράτευμα τῦ οὐρανοῦ, the army of wicked and uncleane ſpirits: ſhall the fire of the laſt judgement touch theſe? I anſwere: Though the operation of the fire ſhall not be upon them to burne them, yet ſhall they alſo ſuffer by this fiery judgement, being thereby to be exiled and dejected from thoſe high manſions, and beſtowed in ſome lower place: for ſo that of *Iude* ſeemeth to imply, *The Angels* (ſaith he) *which kept not their firſt eſtate, but left their own* (or proper) *habitation, he hath reſerved to* (be bound with) *everlaſting chaines of darkneſſe, at the judgement of the great day.* Vide Piſcat. in hunc locum.

And this ſeemes to me to be the moſt literall and unforced expoſition of this deſcription of Saint *Peter*, of the *heaven* and *earths* conflagration at the day of Chriſt, and ſo to be preferred before any other.

But if a *Prophetical* ſtraine or ſcheme may here be admitted, there is another way of explication, which yet in the concluſion will come to the ſame purpoſe the former did, although the way thereto be not the ſame. And certainly our Saviour in the Goſpel deſcribing the comming of this day, uſeth a Prophericall expreſſion: *The Sunne* (ſaith he) *ſhall be darkened, and the Moone ſhall not give her light, and the Starres ſhall fall from heaven, and the powers of heaven ſhall be ſhaken:* For if this be taken literally, whither ſhall the *ſtarres* fall from *heaven*, which are either as bigge, or many times bigger than the globe of

the earth, where ſhall bee roome for them? if ſuch a ſcheme there be ſuppoſed in Saint *Peters* deſcription, the explication may be after this manner.

Mundus, or the *world*, (to omit other particular exceptions) is according to the Scriptures uſe, either *Mundus continens*, or *Mundus contentus*, (give me leave to uſe thoſe termes for diſtinction ſake:) By *Mundus continens* I meane the compages and frame of the Phyſicall *heaven* and *earth*, wherein the reſt of the creatures are contained: By *Mundus contentus*, the ſtate or body of the inhabitants or Kingdomes of the earth. Now to whatſoever the notion of *Mundus* is appliable, there is alſo ſuppoſed to bee an heaven and earth, as being the names and parts whereby the Scriptures expreſſe the *world*. The *heaven* then of this *Politicall world* is the ſoveraignty or ſoveraigne part thereof, whoſe hoſt and ſtarres are the powers ruling in the *world*: In the higheſt place *Gods* and *Idols*; next, *Kings*, *Princes*, *Peeres*, *Counſellours*, *Magiſtrates*, and other ſuch lights ſhining in the Firmament. And at ſuch a meaning and no other (it being an Orientall notion) may aime (for ought I can ſee) that ſuppoſed faſtuous ſtile of *Sapores* King of *Perſia* to *Conſtantius* the Emperour; *Rex Regum Sapores, frater ſolis & lunæ, particeps* (i.e. *ſocius*) *ſiderum*, *Conſtantio fratri ſalutem*. But to goe on: *Earth* is the *Pezantry* or *vulgus hominum*, together with the terreſtriall creatures ſerving the uſe of man: Of ſuch

ſuch an Heaven, as this is, the Lord ſpeaketh in the Propheſie of *Haggai*, cap. 2. verſ. 6. *Yet once it is a little while, and I will ſhake all Nations, and the deſire of all Nations ſhall come.* And againe verſe 21. *I will ſhake the heavens and the earth, and I will overthrow the throne of Kingdomes, and I will deſtroy the ſtrength of the Kingdomes of the Heathen, &c.* Of ſuch an heaven and earth ſpeaketh *Ieremy*, chapter 4. verſe 23. *I beheld the earth, and it was without forme and void,* (תהו ובהו) *and the heavens, and they had no light: viz.* as if the World were turned into the old Chaos againe *Geneſis* chap. 1. See the reſt which followeth. Of ſuch Heavens and Earth ſpeaketh the Lord in *Eſay*, chapter 51. verſ. 15, 16. namely, of the Heavens and Earth of the World, or ſtate of Iſrael. *I am* (ſaith he) *the Lord thy God, who divided the ſea,* (to wit, the Red ſea) *when the waters thereof roared; the Lord of Hoſts is his name: And put my word* (i.e. my Law) *in thy mouth, and covered thee in the ſhadow of my hand,* (i.e. protected thee in thy march to Canaan) *that I might plant the Heavens, and lay the foundation of the Earth,* (i.e. make thee a ſtate, and build the into a Politicall World) *and ſay unto Sion, thou art my people.* Of ſuch a kinde of Heaven ſpeakes the ſame Prophet, chapter 34. verſ. 2, 4, 5. *The indignation of the Lord is upon all Nations, and his fury upon all their Armies, &c. And all the Hoſt of Heaven ſhall bee diſſolved, and the Heavens ſhall be rolled together as a ſcroll, and their hoſt ſhall fall downe,*

as

as the leafe falleth off from the Vine, and as a falling figge from the figge-tree. For my ſword ſhall be bathed in Heaven: Behold it ſhall come downe on Idumea, &c. See the reſt, and know that this deſtruction of Edom is propheſied of in no leſſe hyperbolicall a ſtraine by *Obadiah*, and *Ieremy* chapter 49. from verſe 7. to 22. *Ezech.* 35. verſe 4. and 25.12. which I note, leſt any man wondering at the *hyperbole* of this of *Eſay*, ſhould thinke it applyable onely to the day of judgement. And that ſuch ſchemes as theſe were uſuall to the Nations of the Orient, may appeare not onely by the Chymicall Phyloſophy derived thence, (which makes heaven and earth and ſtarres in every thing) but from the teſtimony of *Moſes Maimonides*, who (*more Nebochim part.2.cap.29.*) affirmes that the Arabians in his time in their vulgar ſpeech, when they would expreſſe that a man was fallen into ſome great calamity or adverſity, uſed to ſay, *Cœlum ejus ſuper terram ejus cecidit:* Compare *Lament.*2.1. No queſtion theſe ſchemes were as familiar to them as our Poets ſtraines and expreſſions are to us, though of another *genius*: Ours are borrowed from fables, ſtories, places; theirs more, from the frame of the world, the Sunne, Moon, Stars, and Elements, &c.

If ſuch a notion of *Cœlum* and *Terra* may have place in this place of *Peter*, (and why may hee not uttering a Propheſie borrow a Poeticall ſtraine) it may eaſily appeare what Heaven and Earth the fire at Chriſts ſecond comming ſhall burn

burne up and conſume, *viz.* the Heaven and the earth of the contained world, ſuch as thoſe which the former judgement by water overwhelmed and deſtroyed; the World of wicked ſtates and men, high ones and low ones, Princes and Pezants, man and beaſt; according to that twice repeated paſſage, *Eſay* 2.11,17. (which the ancient Jewes interpreted of the day of judgement) *The loftineſſe of man ſhall be bowed downe, and the haughtineſſe of men ſhall be made low, and the Lord alone ſhall bee exalted that day: And the Idols* (theſe are part of the hoſt of heaven wee ſpeake of) *hee ſhall utterly aboliſh.* And of ſuch heavens and στοιχεῖα as theſe, it mattereth not though we underſtand an abſolute deſtruction (*viz.* of ſo much as ſhall bee burned) as was in the deluge of *Noah*. And ſo likewiſe of the earth and workes thereof. But whereas by the univerſall deluge, though onely the *Mundus contentus* periſhed, yet notwithſtanding the *Mundus continens* was therewith corrupted and depraved: In the deſtruction of fire it ſhall bee otherwiſe; for the world of wicked ones being deſtroyed, the Heaven and the Earth which contained them ſhall bee purged and refined, for the righteous to dwell therein. This expoſition I put but in the ſecond place, becauſe where the proper ſenſe of the letter may be kept, I preferre it before any other.

See the Apoſtaſie of the later times.

To conclude, if any there yet bee, whom neither of the former expoſitions can ſatisfie, but will needs have the fire and burning here ſpo-

ken of, to bee that whereby the World is to bee utterly annihilated; I could anſwer, that the day of judgment is a thouſand yeares; and this fire, though it be to bee ἐν ἐκείνῃ ἡμέρᾳ, *in that day*, yet ſhall it not bee in the beginning, but end thereof, the beginning being but a deſtruction of the enemies of Chriſt, and the Kingdome of Sathan, and then a reſtauration: The end, a deſtruction of the whole creature it ſelfe by utter annihilation; and then Saint *Peters* words, verſe 13. to bee conſtrued after this manner; *That howſoever the Heavens and the earth ſhall at length bee diſſolved by fire, nevertheleſſe before that ſhall be, we look for a new Heaven and a New Earth* (i.e. a new World or reſtauration) *to precede this abolition, according to his promiſe*, Eſay 65 & 66.

But ſuch an expoſition, methinkes, would not ſuit ſo well with that which I take to bee Saint *Peters* chiefeſt ſcope in this paſſage; nor with the words of the holy Prophets hee pointeth at, which ſeeme to ſpeake onely of ſuch a fire, which ſhould precede a reſtauration, and not of that which ſhould cauſe an utter abolition of the World: And as concerning ſuch an utter abolition of the whole frame of Heaven and Earth, after the Oeconomy of the Redemption and victory of Chriſt ſhall bee finiſhed, it ſeemeth to mee a myſtery which hath no bottome. Howſoever, I am not perſwaded this place of Saint *Peter* ſhould meane any ſuch thing. Thoſe paſſages, *Iob* 14. 12. *Pſalme* 102. 26. and *Apoc.* 20. 11. may ſeeme to bee of more moment.

And

And if any ſuch annihilation ſhall bee, it ſtands more with reaſon it ſhould bee by the immediate power of God, without the inſtrument of any creature, than by fire; and that hee who at firſt brought it out of nothing without any creatures help, ſhould reduce it to nothing again without the help of any creature.

Δόξα τῷ Θεῷ ἀεὶ παντοκράτορι.

LONDON,
Printed for SAMUEL MAN, and are to be ſold at his Shop in Pauls Church-yard at the Signe of the Swan.
1642.

ARTICLES

12

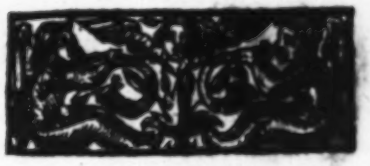
OF IMPEACHMENT AGAINST

George Lord Digby,

by the Commons in this present Parliament assembled,

IN MAINTENANCE

of their accusation whereby hee standeth accused with High Treason in their names, and in the names of all the Commons in *England.*



London Printed for *John Franke.* 1642.

ARTICLES

Articles of Impeachment againſt George Lord *Digby* by the Commons in this preſent Parliament aſſembled.

1.

THat the ſaid Georg Lord *Digby*, in or about the month of *January* 1641. malitiously and traytorously endevoured to perſwade the Kings Maieſty to levey forces againſt his *M*aieſties Leige Subiects within this Kingdome, and the ſaid George Lord *Digby*, did in or about the ſame moneth actually levey

forces within this Realme, to the terer of his Maieſties Subiects.

2.

That the ſaid *George* Lord *Digby*, and about the ſaid moneth of *Fanuary*, and at other times falſely, malitiously: and trayterously, labour to raiſe a iealouſie and deſention betweene the King and his people, and to poſſeſſe his Maieſtie that he could not live with ſafetie of his Perſon amongſt them, and did thereupon trayterously endevour to perſwade his Maieſtie to betake himſelfe to ſome place of ſtrength for his defence.

3

That the ſaid *George* Lord *Digby*, in or about the ſame moneth of *Fanuary*, and at other times, did malitiously and trayterously endeavour to ſture up Iea-

Iealouſies and diſcentions, betweene the King and his Parliament: and to that end and purpoſe did the ſame moneth of *Ianuary*, wickedly adviſe the framing of certaine falſe and ſcandalous Articles of high Treaſon againſt the Lord *Kimbolton*, *Denzill Hollis* Eſq. Sir *Arthur Haſelrigg* Barronet, *Iohn Hampden*, *Iohn Pym*, and Maſter *Strowd* Eſqrs. And did perſwade his Maieſtie accompained with divers Soueldiers and others in warlike manner to come in perſon into the houſe of Commons ſiting in Parliament, to demande the ſaid members of the ſaid Houſe to the apparent endaingering of his Maieſties perſon, and the high violation of the priveledges and being of Parliaments.

All which matters were done by the ſaid *George* Lord *Digby* trayterously and wickedly to Alianate the harts of his Maieſties Leige people from his

Maieſtie, and ſet diviſion betweene them, and ſturr up warr within this Kingdome.

For which the Commons doe impeach him the ſaid *George* Lord *Digby* of high Treaſon. And the ſaid Commons by proteſtation ſaving to themſelves the libertie of exhibiting at any time hereafter any other occation or impeachment againſt the ſaid *George* Lord *Digby*; and alſo of replying to the anſwer which hee ſhall make to the ſaid Articles or any of them; or of offering proofe of the premiſes or any of them, or of any other impeachment or accuſation that ſhall bee exhibited by them, as the caſe ſhall according to the courſe of Parliament require. Doe pray that the ſaid *George* Lord *Digby* may be put to anſwere all, and every the premiſes in the preſence of the Com-

Commons, and that ſuch proceedings examinations, Tryalls, Indgements, and executions, may be upon every of them, had and uſed as is agreeable to Law, and Iuſtice.

FINIS

THE PROTESTANTS Wonderment,

OR,

A ſtrange and unheard of Oraiſon put up by the Papiſts, found in the pocket of Captain *Iames Rauley*, a Rebell in *Ireland*:

Sent from *Dublin*, in a Letter of Note by Captain *Edmond Hippiſley*, to Sir *Iohn Hippiſley* Knight, a Member of the Houſe of Commons.

LONDON,

Printed for *Iohn Franke*, and are to be ſold at his ſhop next doore to the Kings head in *Fleetſtreet*, 1642.

PROTESTANTS

Vindicated.

Sir,

THe Lord of *Antrim* is not in the Rebellion as yet, but is much miſtruſted, hee will be by reaſon hee is now gone to the County of *Kildare*, where at the firſt this buſineſſe was begun: the Rebels would willingly come in: if they could but once heare of a Proclamation, that they ſhould have the liberty of their Conſcience, for ſome ſuch thing they much expect, if they bee not miſtaken of their ayme.

Sir, this Prayer I tooke out of a Rebels pocket that I killed, one *Iames Rauley*, a

Captaine of the Rebels, who cryed for quarter, when I had ſheathed my ſword in his bowels, fearing that I ſhould bee too troubleſome. I reſt now what I always was, Sir, your moſt obedient and moſt affectionate ſervant till death.

From Dublin *this tenth of*
February, 1641.

THis Oraiſon was found on the Tomb of our bleſſed Lady, and is of ſuch effect, that whoſoever will have the ſame, or ſay it daily, or carrie it about him, ſhall be ſafe from fire, water, and skirmiſh of battaile, and alſo from noyſome hanting of ſpirits. Moreover, whoſoever ſhall ſay a *Pater*, *Ave*, and *Creed*, daily to the honour of holy and miraculous Virgin *Mary*, ſhee will viſably ſhew her ſelfe unto him three times before his death.

O Moſt ſweet Lord Ieſus Chriſt, onely Son of the omnipotent Father, God of Angels, and onely Son of the moſt gracious Virgin *Mary*, help me a ſinner, and ſave me from all preſent dangers wherein I am. Moſt excellent and bleſſed Virgin to be praiſed, to pray and interceſſe for me a miſerable ſinner to thy welbelove d Son. O chaſt and honourable woman, thou art the Mother of Angels and Archangels, help me from all preſent evills, and all to come. O flower of Patriarks. O ſhining

brightnesse of the Apostles. O hope of glory. O beauty of Virgins. O high thoughts of Angels and Archangels. O most sweet woman, I most humbly beseech thee not to forsake mee at the trembling time of my death, when my soule shall be seperated from my body, whereby I may see my selfe in everlasting glory by him. O flower and sweetest foundation of all sweetnesse. O star of Christ. O haven of health. O Queene of penitent offenders, hope of the faithfull Archangels. thou whose conversation is the onely recreation of the Angels and Archangels. O most honourable Lady of all sweetnesse and fortitude, thou art the most wholesom'st medicine of all sores. Thou art the labour of all vertues, through thee doe I ever Angels and Archangels rejoyce. O Mother of mercy, look on me with thine owne mercifull eyes. And I commit me to thy most blessed armes, to inspire my soule and body, and my thoughts, so that

it pleaſeth thee and thine owne beloved Sonne Ieſus Chriſt.

Pater, Ave, and Creed.

MOſt glorious Virgin, let thy flowing grace defend mee from the danger of each place, grant that thy merits once may make mee riſe from Tombe, above the ſpangled Chriſtall Skie, grant to my Countrey, I may ſo well end, that I may prayſe thee eternally.

AMEN.

I found this in the pocket of a Captain of the Rebels, Captain *Iames Rauley.*

FINIS.

14.

HIS MAIESTIES LETTER TO THE LORD KEEPER.

TOGETHER WITH

His Meſſage to both Houſes of Parliament, in anſwer to their Petition Concerning the Militia, *Feb.* 28. 1641.

Declaring the Reaſons why his Majeſtie doth not conceive himſelf obliged by any promiſe formerly made, to yeeld to the ſame.

LONDON,
Printed for *Iohn Franke*, and are to be ſold at his ſhop next doore to the Kings head in *Fleetſtreet*, 1642.

CHARLES *Rex.*

RIght truſty, and right wel-beloved Counſellour, we greet you well, our will and pleaſure is, that you deliver to be read in the Houſe of Peeres this our Anſwer to the deſire from both Houſes concerning the *Militia*. And for ſo doing this ſhall be your ſufficient warrant.

Given at our Houſe at *Greenwich*, the 28 of *Februarie*, 1641.

To our truſtie and right well beloved Counſellour Edward *Lord Littleton Keeper of our great Seal.*

HIs Majesty having with his best care and understanding provided, and considered that which was sent him from both Houses, for the ordering of the Militia presented unto him, to be made an Ordinance of Parliament, by the giving of his Royall assent; As hee can by no means doe it, for the reasons hereafter-mentioned, so he doth not conceive himself obliged by any promise made in his Answer of the second of this moneth, to the Petition of both houses, to yield to the same.

His Majesty finds great cause to except against the Preface or Introduction to that Order which confesseth a most dangerous and desperate designe upon the House of Commons, of late supposed to be an effect of the bloudy counsels of Papists, and other il-affected persons, by which many may understand (looking upon other printed papers to that purpose) his comming in person to the House of Commons on the fourth of January, which begot too unhappy a misunderstanding between Him and his people. And for that, though he believes it, upon the information since given him, to be an apparent breach of their privilege, and hath offered, & is ready to repair the same for the future, by any Act shall be desired of his Majesty, yet hee must declare and require to be believed, that hee had no other designe upon that House, or any Member of it, then to require as he did, the persons of those five Gentlemen his Majesty had the day before accused of high Treason, and to declare that hee meant to proceed against them legally, and speedi-

ly

ly, upon which hee believed, that Houſe would have delivered them up, and his Majeſty calls the Almighty God to witneſſe, that hee was ſo farre from any intention or thought of force, or violence, although that Houſe had not delivered them according to his demand, or in any caſe whatſoever, that he gave thoſe his ſervants and others, who then waited on his Majeſty, expreſſe charge and command that they ſhould give no offence to any man, nay, if they received any provocation or injury, they ſhould beare it without returne, and his Majeſty neither ſaw or knew that any perſon of his Traine, had any other weapons but his Pentioners and Guard, thoſe with which they uſually attend his perſon to Parliament, and the other Gentlemen, ſwords, and therefore his Majeſty doubts not, but his Parliament will be ſo regardfull of his honour herein, that hee ſhall not undergoe any imputation by the raſh or indirect, indiſcreet expreſſions of any young men then in his Traine, or by any deſperate words uttered by others, who might mingle with them, without his conſent or approbation. For the perſons nominated to be Lievetenants of the ſeverall Counties of England and Wales, his Majeſty is contented to allow that recommendation, onely concerning the City of London, and ſuch other Corporations as by ancient Charters have granted unto them the power of the Militia, his Majeſty doth not conceive that it can ſtand with Juſtice or Politie to alter their government in that particular, and his Majeſty is willing forthwith to grāt every of them

(that

(that of London, and thoſe Corporatons excepted) ſuch Commiſsions as he hath done this parliament, to ſome Lord Lieutenants by your advice, but if that power be not thought enough, but that more ſhall be thought fit to bee granted to thoſe perſons named, then by the Lawes is in the Crowne it ſelfe, his Majeſtie holds it reaſonable that the ſame be by ſome Law firſt veſted in him with power to Transferre it to theſe perſons which he would willingly doe, and what ever that power ſhall be to avoide all future doubts and queſtions, his Majeſtie deſires it may bee digeſted into an Act of Parliament rather then an Ordinance, ſo that all his loving Subjects may thereby particularly know, both what they are to doe, and what they are to ſuffer for their neglect, that there may be the leaſt latitude for his good Subjects to ſuffer under any arbitrary power whatſoever.

As to the time deſired for the continuance of the power to be granted; his Majeſtie giveth this anſwer, that he cannot conſent to diveſt himſelfe of the juſt power which God, and the Lawes of this Kingdome have placed in him for the defence of his people, and to put it into the hands of others for any indefinite time, and ſince the ground of this requeſt from his Parliament was to ſecure their preſent feares and jealouſies, that they might with ſafetie apply themſelves to the matter of his Meſſage of the 20. of Ianuary.

His Majeſty hopeth that his Grace to them ſince that time, in yeelding to ſo many of their deſires, and

and in agreeing to the perſons now recommended to him by his Parliament, and the power before expreſſed to be placed in them, wil wholly diſpell thoſe feares and jealouſies, and aſſureth them, that as his Majeſty hath now applied this unuſuall Remedie to their doubts ſo (if there ſhall be cauſe) he will continue the ſame to ſuch time as ſhall be agreeable to the ſame care now expreſſed towards them.

And in this anſwer his Majeſty is ſo farre from receding from any thing he promiſed or intended to grant in his Anſwer to the former Petition, that his Majeſtie hath hereby conſented to all, was then asked of him by that Petition concerning the Militia of the Kingdome (except that of London, and thoſe other Corporations) which was to put the ſame into the hands of ſuch perſons, as ſhould be recommended unto him by both Houſes of Parliament, and his Majeſtie doubts not but the Parliament upon well weighing the particulars of this Anſwer, will find the ſame more ſatisfactory to their ends, and the peace and welfare of all his good Subjects, then the way propoſed by this intended Ordinance, to which for theſe reaſons his Majeſtie cannot conſent.

And whereas his Majeſtie obſerves by the Petition from both Houſes, preſented to him by the Earle of *Portland*, Sir *Thomas Heale*, and Sir *William Savill*, that in ſome places, ſome perſons begin to intermeddle of themſelves with the *Militia*; his Majeſty expecteth that his Parliament ſhould examine the particulars thereof, it being a matter of

high concernment, and very great consequence; and his Majestie requireth, that if it shall appeare to his Parliament, that any persons whatsoever have presumed to command the *Militia* without lawfull authority they may be proceeded against, according to Law.

FINIS.

15

STRANGE NEVVES FROM FRANCE,

OR,

The Copie of a Letter which was ſent from thence to the Ordinary Ambaſſador for the King of *France*, unto his Majeſty of great *Brittaine*, who lyes in *Lincolnes Inne-Fields*, *Febr.* 8. 1641.

Wherein is ſet downe a true Relation of a moſt Wonderfull Apparition and terrible Spectacle that was ſeene upon a Mountaine in *Province*, *February*, 4. 1641.

Vnto the Amazement of all the Spectators, to the number of above two thouſand.

Faithfully tranſlated into Engliſh, according to the *French* Copie.

By *W. V.* Gent.

London, Printed for *John Thomas*, 1641.

K. Riviere (P.)

Strange NEWES from *France*.

MY LORD,

AFter I have done acquainting your Lordſhip with the affayres of *Spaine* and *Italy*, as farre as my weake intelligence is able to enforme you, pray give mee leave to write your Lordſhip ſomething concerning your own Countrey (*France*) and verily my Lord, although Hiſtories both moderne & ancient are copious enough in ſetting down not onely the Acts of Chivalry, and Warlike gueſts of the people and *French* Nation, but alſo the ſtrange Accidents and ſupernaturall events that have happened in the Realme: Yet a more conſpicuous then this whereof I am now going to enforme your Lordſhip, which happened *Febr*, the 4. New ſtile, nor more worthy of the remembrance of poſterity, I think is not mentioned in our Chronicles or annuall records, for ought yet that I could ever reade; not to hold your Lordſhip in further expectance, or to raiſe your admiration with attendance, which without doubt will be ſuffi-

ciently affected with the nature of the Relation: The Wonder following was this:

IN the Province of *Avignon*, two leagues from St. *Vincents* neere the Mountaine and Plaines called *De Varracavill*, being the Demeanes and Hereditary of the late possession of the late unhappy Monsieur *Memorancie*, betwixt seaven and eight in the morning, the day above mentioned, it being a great Gloome or Mist not seldome seene with us, were sensible heard, the call of divers Drums beating to Armes, after that the Trumpets, distinctly sounded but a *sella*; after that both Drums and Trumpets, clearely and terribly, the one by beating, the other by his tantaraing gave evident notice of marching, the Neighbours and Inhabitants thereabouts to the number of some two or three thousand people fit for Armes, presently flew unto their Weapons, thinking that some power of *Spaine* had beene comming to invade them through the *Grisons* Countrey, but going to use and assay their Armes, they found themselves so possessed and ceased with a pale and ghastly feare, that little stomacke they had to goe to meet these supposed Enemies: The Priest of the Parish caused the Bell to be toled to Prayers, assuring the people that by the effects he felt in himselfe, and those he perceived in them; this was not the Army of any Earthly power, but of the King of Heaven: The people gave of the course of Arming and followed his advice, went to their Church, and to their devotion, all this while the Drums in a very great number sounded most distinctly divers distinct marches, as of severall Nations: and as did the Drums for the Infanterie, so did the Trumpets for the Cavallery, some sounding deeper, some shriller, the voices of Commanders was plainely heard but not understood.

This

This continued ſome an houre and a halfe or thereabouts: all which time the Miſt never ſeene before lay upon the Mountaine and plaine in a very diſmall manner, th Prieſt did his Office in exhorting the people to truſt in God, and to pray unto him, ſhewing himſelfe more Man, then all his Pariſhioners beſides.

At the laſt, it brake up a moſt cleare day, the Miſt was diſperſed, and the Sunne ſhined, as for this time of the yeare in his full ſtrength, and with the appearing of the Sunne, the Inhabitants tooke, at the Prieſts perſwaſion ſome better encouragement to behold the wonders of God being then aſſured, as well they might, that it was a Meſſage from Heaven, the Sunne thus clearely ſhining, appeared two marſhalled Armies upon the Mountaine, the Enſigne of one being white, and a Sable Croſſe, of the other the Enſigne red, and the Croſſe white, in direct forme of Battalia one againſt another, their Horſe Marſhalled in the Wings in a very perfect way *Cavaltarie*, at laſt the Cannons ratled on both ſides for the ſpace of halfe an houre, during which time the two Armies were ſeene to draw on ſoftly, not onely the noyſe and ſmoake of Cannons were evidently ſeene, and heard, but the very forme of Cannons with their Cariages, Gunners, and Fire-ſticks, was apparently perceived, and diſcried, by above three Thouſand People, who have depoſed it and ſworne it ſome of them, being of no ſmall quantity, after the play of Cannon on both ſides the Armies drew neare, and the horſe delivered charges

ceived charges very fiercely on both sides, the Lances were both seene and heard to shiver, men as they appeared, fell from horse, and horse fell under men, with great noyse, groanes and piteous clamours, at last the grosse of both Armies met, and fought in a maine body, two whole houres most pittifull ejaculations being all the while heard, men fell evidently on both sides to all mens view, but more on the side that had the white Ensignes, and Crosse sable, then on the other, at last the Mountain was all covered againe with the smoake of Powder, the sent whereof came hot into the noses of the Inhabitants below. At length some halfe an houre after the shooting and clashing began to cease, then againe most gloriously appeared the Sunne, and onely appeared the Army that bore the red colours with the White-Crosse, vaunting, tryumphing, and with great joy shooting, and ecchoing as well with Voice, as with Drum, Fife, and Trumpet, on the side of the white Ensignes, and Sable-Crosse, were by them discryed abundance. yea, an innumerable multitude of dead Carkasses, both of horse and men, broken Artillerie, shivered Lances, and all other miserable tokens of a vanquisht party, the other Army faire marched away into the Ayre to all their thinking, but the other lay in the posture as is written, some people would have gone up that very day unto the Mountaine; but were otherwayes advised by their Popish Priests, and the rest of the Clergie in those parts, the morrow they went up, but saw.

ſaw nothing, nor any broken weapons, or dead Corps whatſoever, as did appeare in that number the day before, ſave onely upon the top of the Mountaine, there being a great plaine, they went in that plaine up to the knees in blood, yea in gore-blood: Sir, what this may pretend God knoweth, but you have the Relation as here it was delivered unto his Majeſty by the ſaid Pariſh Prieſt: And the Gentry, Inhabitants of the place, with a *Teſtat* ſigned with above a thouſand hands more of thoſe that were Spectators the firſt day, and went up the Mountaine to view; on the next, I my ſelfe (as my place it is) have ſpoken with divers of the Gentlemen that came up, and tooke the paines of purpoſe to enforme his Majeſty, who all averre it in that worthy ſerious manner, that here we are forced to believe it, as I know your Lordſhip will take it for no other from him that would be heartily ſorrie to enforme you otherwiſe.

Your Lordſhips ſervant to command.

P. Riville. Paris. Febr. 7. 1641.

FINIS.

THE WELCHMENS

IVBILEE:

TO THE HONOVR

OF S^t. DAVID.

SHEWING,

THE MANNER OF THAT SOLEMN Celebration, which the *Welſhmen* annually hold in houour of St. *DAVID.*

DESCRIBING,

LIKEWISE THE TRVE AND REAL Cauſe, why they wear that day a *Leek* on their Hats.

With an excellent merry Sonnet, *annexed unto it.*

Compoſed by T. MORGAN, Gent.

LONDON. Printed for *I. Harriſon.*

THE WELCHMENS

IVBILEE

TO THE [illegible]

OF St. DAVID

SHEWING

THE MANNER OF THAT SOLEAN
Celebration, which the *Welsh* [illegible]
hold in honour of St. DAVID.

DESCRIBING.

LIKEWISE THE TRVE AND REA
Cause, why they wear the [illegible] on
their Hats.

With an excellent merry Sonnet, annexed unto it.

Composed by T. MORGAN, Gent.

LONDON. Printed for Z. Harvey.

THE

WELCHMENS IVBILEE,

In Honour of St. *DAVID.*

FAme, the Vice-gerent of the Universe, is most to be applauded for her future indulgencie to her sons: for whom she cherisheth alive, she will not permit to lie in the odious Sepulchre of Oblivion, nor suffer their names to be raced out of the rolles of honour, but in an annual progression rather to blow their names abroad with the trump of never dying glory. The explication of my meaning, includes the customary observation of the *Welchmen*, who yearly celebrate one day to the honour of St. *David* (once their Grand-Signior of Chivalry) in great solemnitie. He-

that was once the Pillar of their hopes, the Glory and ſole Fame of their Country, is now honoured (although long ſince interred) in the memory of his meritorious Name: He that eſteemed not his deareſt bloud ſufficient to accomodate his Country, is eternized, or at leaſt ſolemnized by the ſame, and hath moreover a reſpective remuneration for his magnanimous puiſſance: He laſtly, that once greatly honoured *Wales*, is now himſelfe greatly honoured by the ſame. To memorize any man, ſignifies not only the generall good opinion, and affection towards the ſame perſon, but likewiſe declares his deſerving vertues. Among the Greeks it was called a worthy thing to be ſolemnized after death: The Romans likewiſe acknowledged it to be *glorioſum quid*, a glorious thing to celebrate any day to the Honour of the dead. And I ingemiouſly confeſſe I cannot but highly extoll the indulgent fedulity of the *Welchmen*, in remembring their Saint with ſuch annuall devotion. *Polemon* when he dyed at *Athens* was once in three yeares honoured with a ſolemn Celebracion, and that was accounted to be a moſt famous deed. It was likewiſe accounted an eminent act, when *Caſſiodorus* was twice remembred ſolemnly after

his Funerall. But neither of theſe can be reputed to be ſo glorious, as that of S. *David*; for his day is not only one every year duely obſerved, to the memory of his immortall Fame: but ſucceſſively continueth without any prætermiſſion. Yet one thing I cannot omit, *viz.* their cuſtome in wearing a green Leek on their hats hn that day likewiſe: and here (*Gentle Reader*) give me leave to expatiate my ſelf a while, to ſee whether I can ſcrutably, and in a credible probability ſearch out the meaning, and cauſe of the ſame: Some report, that they wear this Leek, becauſe of their generall affection unto it: others affirm the cauſe to be, becauſe of the numerous multitude of Leekes that grow in their: but either of theſe are fallible; for it is more credibly declared, that S. *David* when hee always went into the field, in Martiall exerciſe, he carried a Leek with him; and once being almoſt faint to death, he immediately remembred himſelf of the Leek, and by that means not onely preſerved his life, but alſo became victorious: hence is the Mythologie of the Leek derived, and hence it was that they ever ſince continued reſpectively the inveſtigation of the ſame, to the ſempiternal

honour of their Champion St. *David*. There is also a common Proverb in *Wales*, that St. *David* is as bright as the Moon; yet I confesse, I have oftentimes presumed to wonder at their similitude in comparing him to the Moon, unlesse be the cause thereof, that the Moon was made of green Cheese, at whose bright splendor perhaps, they may have the curtesie to toste it. But be more clement Reader, whosoever thou beest, and think not that I speak this in a ludibrious jeer, or abuse to the Countrie, for I speak altogether in praise and commendation of it: yet however according to the Poet:

Interpone tuis, interdum gaudia curis.

If I have been barren in expressions for the honour of St. *David*, you must excuse the brevitie of time, wherein it was compiled: and what remaines, I will consummate in a merry Hymn, or Panygerick.

COme quaffe off your Sherry, and let us be merry,
All you that look to be saved: (souls
Then tosse of your bowles, and be merry
For this is the day of St. David.

This

This is a good week, when we wear a Leek,
And carouse in Bacchus *fountains :*
We had better be here, thou in poor small beer,
Or in our Country Mountains.

Then be merry boyes, and leave off your toyes
And care not for drossie wealth,
We'll swagger in Sack, till our purse-strings crack
To St. David *Ile drink a health.*

Let those that are civill, now go to the Devill,
Let us be as busie as Bees :
Those Rebels we'l beat, that offer to eat
Our Leekes, or tosted Cheese.

A pox of all Ale, which makes the cheeks pale,
Come let's be [illegible]
For that's very good [illegible] the blood,
And for to strengthen the back.

Drink you to him, till both your brains swim,
In this Nectarian *Liquor :*
Let him drink to me, and Ile drink to thee,
'Twill make all our tongues run the quicker.

Come

Come cast away grief, we need no relief,
We'll drink, we'll be merry, and play:
We'll sing, and we'll laugh, we'll our liquor quaffe,
For this is St. Davids *day.*

FINIS.

CERTAINE ORDERS MEETE TO BE OBSERVED VPON ANY FORAINE INVASION,

For thoſe Shires that lye upon the Sea Coaſtes.

With a Direction to the Juſtices of the Peace.

LONDON,
Printed by R. C. for *Michael Sparke, Senior*, and are to be ſold at the ſigne of the blue Bible in Greene-Arbor. 1642.

CERTAINE

ORDERS

MEETE TO BE

OBSERVED

VPON ANY FORAINE

INVASION.

For those Shires that lye

upon the Sea Coastes.

With a Direction to the Justices of the Peace

LONDON.

Printed by R. G. for Cuthbert Sarrazin, and are

to be sold at the sign of the blue Bible

in Greene Arbor. 1642.

CERTAINE ORDERS, MEETE TO BE Obſerved, upon any Foraine INVASION.

THAT in every Shire be appointed one Noble man, to take the chiefe charge for the ordering and governing of the ſame, and he to appoint a Leader of the Horſemen, and one other of the Footemen. And under them Captaines and Officers of all ſorts, which Captaines may be of the better ſort inhabiting the Country, if their courage and skill be anſwerable for it.

The chiefe Leaders both of horſemen and footemen, muſt be men of that experience, diſcretion, temperancy, and judgement, aſwell in ordering and diſpoſing of great Numbers, as alſo in taking advantages of grounds, times, occaſions, and matters offered. And it were to be wiſhed they were ſuch in all points, as the whole Realme might be able to furniſh every frontyſhire but with two of thas

conduct and valour, that there might be alſo a meeting and drawing together of ſome convenient numbers both of horſemen and footemen, to be trained and exerciſed into all manner of ſorts, and formes, aſwell frivolous as neceſſary, to the intent to make them the more perfect how to give and receive a charge. For I thinke, if you ſhall aske the opinion but of three Captaines, how horſemen ought to charge, and how they ſhould receive a charge; and ſo likewiſe of footemen, and of their retraites: your three Captaines will be of two opinions at the leaſt. And yet the firſt thing we offer unto the enemy, is raſhly to joyne battaile without any fore-ſight of the Inconvenience thereof. A thing ſo generally received of all our Nation, for the beſt way, as who ſhould ſeeme to impugne the ſame, is in danger to be made ridiculous, and his reaſons to be holden for hereſie, and not fit to be heard, or read. And yet how rude, ignorant and untowardly we ſhould and would preſent our ſelves thereunto; make but ſome modells of convenient numbers aſſembled, and you ſhall ſee the ſame.

In private quarrell for trifling cauſes, every man deſireth to be exerciſed, and skillfull in that weapon wherewith he would encounter his enemy: But in this generall conflict wherein we fight for the ſafety of our Country, Religion, goods, wife, and children, we would hazard all in that order and forme wherein we are altogether ignorant and unexperimented.

But becauſe I have found it by experience and reaſon a very deſperate and dangerous kind of Triall, I would not wiſh any Prince to venter his kingdome that way, (unleſſe he be weary of the ſame) being the onely thing for an Invadour to ſeeke, and a Defendor to ſhunne: for the one doth hazard but his people, and hath a Lot to winne a kingdome; the other in loſing of the battaile hath loſt his Crowne.

A Battaile is the laſt refuge, and not to be yeelded unto by the Defendant, untill ſuch time as he and his people be made deſperate.

In

In which kind of triall ſeldome or never ſhall you ſee the Invadour to quaile, no though his numbers have beene much leſſer then the other. There is a kind of heate and fury in the incounter and joyning of Battailes; the which whoſe ſide can longeſt retaine, on that part goeth victory, contrariwiſe which ſide conceiveth the firſt feare (whether it be upon juſt cauſe or not) that ſide goeth to wracke, yea and often times it falleth ſo out before the Pikes be couched.

Thus much to the Incertainty of Battaile. Wherein albeit I would wiſh our Nation to be wel exerciſed and trayned (being a thing of great moment:) Yet to be uſed in our owne Country, as the ſhoot anckor and laſt refuge of all.

A Caveat for the avoyding of that dangerous courſe in running downe to the Sea-ſide, at the firing of the Beacons.

THat there be in every Shire, places appointed whereunto the Country may reſort upon the firing of the beacons, which places of aſſembly would not be leſſe diſtant then five or ſix miles from the ſea ſide at the leaſt, for the footemen to gather themſelves together. To the intent you may the better ſort your men, put them in ſome order, and conſult what is meeteſt to be done; which you ſhall hardly be able to doe, if your place of aſſembly be within the view or neare unto the enemy, who will by all meanes ſeeke to attempt you in your diſorderly aſſemblies. Moreover, if feare once take your men, or that they be amazed; if you had as skilfull Leaders as the earth doth beare, they would not be able to diſpoſe or reduce them into ſuch order and forme

as they would; neither will the enemy give you time to deliberate what is best to be don, but that you must either disorderly fight, or more disorderly run away. And above all things I especially advise, to shunne that old and barbarous custome of running confusedly to the sea side, thinking thereby to prevent the landing of the enemy, or at least to annoy them greatly: which you shall never doe. For he it upon any Invasion, you may be sure that there is no Prince will undertake so great an enterprise, but he will be sure to have such a number of boates, & gallyes, other small vessels of draught, as he will be able to land at one time 2 or 3 thousand men; which boates shal be so wel appoynted with Bases and other shot, as that they will be sure to make way for their quiet landing. And for mine owne part I much doubt whether you shall have in two or three dayes (after the firing of the beacons) such a sufficient number as with wisdome and discretion were fit to deale or venter a fight with so many men as they will land in an hower, for any thing that ever I could yet see in the Countries readinesse at the firing of the beacons.

If the enemy doth intend but to land, and burne some houses or village neare to the Sea Coast, for the prevention thereof as much as may be, it were good to appoint onely those that dwell within two or three miles of the Sea side to repaire thither to make resistance, and for their succour you may appoynt the horsemen to draw downe to the Planes next adjoyning to the same, who may also keepe them at a bay for straggling farre into the country.

But if the attempt be made by a Prince purposed and appoynted to invade, if you give them battaile at the first landing, you offer them even the thing they most desire: and it is a thousand to one a Conquest the first day.

My Reasons are these: First you give battaile, but I pray with what people? Even with Country men altogether unexperimented in Martiall actions, whose Leaders are like to themselves, and one other thing as dangerous as all this; You fight at home where your people know the next

way

way to ſave themſelves by flight, in recovering of Townes, Woods, and by wayes.

Contrariwiſe, with whom doe you incounter? but with a company of pick't and trained ſouldiers, whoſe Leaders and Captaines are no doubt men both politicke and valiant, who are made ſo much the more deſperate and bold, by not leaving to themſelves any other hope to ſave their lives, but by marching over your bellies. And beſides, it is to be imagined that having ſpred ſome faction before amongſt your ſelves (as there is no Country free from ſeditious and treacherous male contents) they are animated to purſue the victory more sharpely. Againe, if you once receive an overthrow, what feare and terrour you have brought your ſelves into, how hardly you ſhall bring a ſecond battaile, and how dangerous to fight with men dismayed; thoſe that be of experience can judge. Likewiſe what pride and jolity you have put your enemies in, to march forward, having no Forts nor fenced Townes, to give them any ſtoppe in this feare, or for your owne people to take breath, and make head againe: but that your enemies and factious companies of your owne Nation may joyn together, and be furniſhed of vittailes, Horſe and Carriage at their will and pleaſure; without the which no Prince can prevaile in any invaſion; for if you drive him to bring theſe things with him, (as if matters be well foreſeene and a good plot lay'd you may eaſily doe) a world of ſhipping will ſcarce ſuffice for the tranſportation thereof, beſides an infinite maſſe and charge, that muſt be provided before-hand, yea and what waſt and loſſe thereof will fall out, though wind, weather, and ſhipping were had to paſſe without diſturbance, experience thereof remaineth yet freſh in memory.

Againe, if ſcarcity of vittailes and unſavourineſſe thereof once grow, the peſtilence and other ſickeneſſe (which doth aſſaile the beſt vittailed and ordered Armie that ever was) will then be doubled and trebled, in ſuch ſort, as it will in ſhort time fight and get the victory for you.

And

And here by the way I would put you in remembrance that there be continuall lets and disturbances by your Navy of the quiet passing of their victailes which should come unto them, whereof you shall often-times take advantage also by stormes and contrary winds.

Wherefore I hold it for the best and surest way to suffer the enemy (comming to invade) to land quietly at his pleasure, which he will otherwise doe whether you will or no. Onely fronting him in the Plaines with your horsemen. And by all meanes and diligence to draw the victailes, Cattell, Carriages, and Corne behind your backe, and that which you cannot, to wast and spoyle, that the enemy take no advantage thereof, keeping such Straights and passages with your footemen, as may be kept, and which with small numbers of your horse-men you may safely doe until greater power doe come to backe you. And though they winne some Straight (which they cannot do without great losse:) yet by keeping of backe receipts in Straights, you shall alwayes (if you be so driven) retire without any great losse or danger. And alwayes remember to leave a Ward in every place meete to be guarded, though it be but of twenty or thirty persons: which will be an occasion for the enemy to stop the winning of them before they can passe: because elle those few numbers will alwayes annoy their victailes and munition that dayly and howerly must have free and quiet passage to them. Now if they tarry the winning or yeelding of them up, (though it be but a day or two kept) you get thereby time to your selves to grow stronger, and your enemy loseth opportunity, and waxeth weaker.

For we see and finde by experience, that huge armies lying in the fields, but 15 or 16 weekes, are brought to that weaknesse, and their first courage so abated by *sickenesse* and *pestilence* (which are hand-maids unto such great assemblies, especially where any want of those things are that belong to the sustentation of mans body) that they may with smaller numbers and lesse danger be dealt withall then at the first landing. Moreover, your people shall in that time

attayne

attaine to ſome knowledge by daily exerciſe and uſe of their weapons, and the terror of ſhot will be more familiar unto unto them. For it is not numbers that doth prevaile, but trained men, Reſolute minds, and good order. For if a Prince would onely ſelect and chooſe out ſuch men to weare Armour, and imploy the reſt (I meane the baſer ſort) to the ſpade and ſhovell, there is no doubt but he ſhall ſooner attaine unto victory by this meanes, then with rude multitudes, in whom there is nothing but confuſion and diſorder.

Againe, the ſpade and the ſhovell are ſo neceſſary Inſtruments in time of warre, both to the Invadour and Defender, as nothing is ſo impoſſible, that thereby may not be atchieved, and made eaſie: And without the imployment whereof, we cannot preſume at any time of ſafety. I could diſcourſe at large hereof, in ſhewing the uſe and benefit of them: but becauſe to every man of judgement and experience, it is ſufficiently knowne, I ſhall not need to ſpeake much therein; but wiſh you to embrace them, being to a Defender ſo eſpeciall and ſingular a commodity, in that he may better be furniſhed with infinite numbers of them.

And moreover, if you ſhall appoint them to weapons, who are apter to labour then to fight: you ſhall find double inconveniencies thereby, in miſplacing them contrary to their naturall diſpoſition and uſe.

And touching mine owne opinion and judgement, I ſhould more ſtand in feare of a few pick't and choyſe Souldiers, that were furniſhed with a ſufficient number of Pioners, then with the hugeneſſe of an Army of unſelect and diſ-furniſhed numbers.

Now to ſay ſomewhat by the way, touching your Armed Pikes, the onely body, ſtrength and bulwarke in the field. It is not a little to be lamented, to ſee no more ſtore in this Land. We have ſo wonderfully weakned our ſelves, as it is high time to looke to the reſtoring of them againe. And touching the uſe of ſhot, as it is a ſingular weapon, being put into the hands of the skilfull and exertiſed

Souldier (being the pillars and upholders of the Pikes, and without which he is no perfect body:) So no doubt, on the contrary part, committed to a cowards or an unskilfull mans handling, it is the privyeſt thiefe in the field. For he robbeth pay, conſumeth victuals, and ſlayeth his own fellowes, in diſcharging behinde their backes. And one thing even as ill as this, he continually waſteth powder, the moſt precious Jewell of a Prince.

Wherefore, I would wiſh Captaines, not onely to reject ſuch as are altogether unapt, but greatly to commend them that diſcharge but few ſhots, and beſtow them well. For it is more worthy of praiſe to diſcharge faire and leaſurely, then faſt and unadviſedly. The one taking advantage by warineſſe and foreſight: whereas the other loſeth all with raſhneſſe and haſte.

But to returne to the Pike againe. My ſelfe being in the Low Countries in the Campe, when thoſe great Armies were laſt aſſembled, and peruſing in every ſeverall Regiment, the ſorting and diviſion of weapons, aſwell as their Order and Diſcipline: There were two Nations (the *French* being one) that had not betwixt them both, an 100. Pikes. Whereof I much marvelling, and deſiring greatly to know the cauſe that had moved them to leave the Pike, which in my conceite, I alwayes judged the ſtrength of the field:) Hapning afterward into the company of certaine *Freneh* Captaines, (ſome of them ancient in yeares, and ſuch as were of the Religion) I demanded the reaſon that had moved them to give over that defenſible weapon the Pike, and betaken them altogether to ſhot. Not for any diſliking or other cauſe, (ſaid they) but for that we have not ſuch perſonall bodies, as you *Engliſh* men have, to beare them; neither have we them at that commandment as you have: but are forced to hire other Nations to ſupply our inſufficiency, for of our ſelves we cannot ſay, we can make a compleate body. Moreover they affirmed, that if in the time of *Newhaven*, we had let them have but 6000. of our armed Pikes, they would have

have marched through all *France*. So highly eſteemed they of the Pike, who nevertheleſſe (in our Judgement) ſeeme to have given over the ſame, or to make ſmall account thereof.

Moreover, for the better and readyer ordering, and training of your men in every Shire. Thoſe that are appointed to be Captaines, ſhould have under every of their ſeverall charges, onely one ſort of weapons, *viz.* one Captaine to have the charge of Pikes, another of Shot, &c. And no mans Band to be leſſe then 200. men. By meanes whereof, your Sergeant Major (or ſuch, to whom you ſhall commit the order of your footemen) may, from time to time, readily know the numbers of every ſort of weapons, whereby he will at one inſtant range them into any order and forme of battaile, you will have them. And every Captaine and his Officers ſhall ſerve with their owne men: which is a matter of great contentment to both Captaine and Souldier. For otherwiſe, if he have charge of more ſorts of weapons, then muſt he either diſ-joyne himſelfe from his Officers in time of ſervice, or elſe he muſt commit his men under another mans direction: which breedeth oftentimes great diſliking and murmure.

Orders for the proviſion, and guard of the Beacons.

FIrſt, that the Beacons be provided of good matter and ſtuffe, aſwell for the ſudden kindling of the fires, as alſo for the continuance thereof.

That the Beacons and watch-places, appointed to give warning unto the Country, of the Landing or Invaſion of the enemy, be ſubſtantially guarded with a ſufficient

company: whereof one principall perſon of good diſcretion to have the chiefe charge at all times, of every Beacon.

That the Beacons that are next to the Sea ſide, and are appointed to give the firſt warning, may be very ſufficiently guarded, aſwell with Horſemen as Footemen; whereof ſome diſcreet Souldier, or man of judgement, to have the chiefe charge, (as hath beene ſaid before) who muſt be very reſpective and carefull, that he give not any Alarum upon light matter or occaſion: Nothing being more dangerous then falſe Alarummes to breed a contempt, and ſecurity.

Your Horſemen muſt be ready to give warning to the other Beacons in the Country, leſt by weather they may be prevented, that they cannot kindle fire, or elſe the enemy may hinder them by ſudden aſſault, and ſo either let the kindling of them, or extinguiſh the fire newly kindled, before the other Beacons can take knowledge thereof. For it is alwayes to be feared, that the enemy will ſeeke by all meanes and policy, not onely to ſurpriſe the Beacons, that are next the Sea ſide, and ſhould give firſt intelligence unto the Country: but alſo ſuch as are appointed to guard them, if their watchfulneſſe prevent them not.

Other neceſſary notes to be obſerved.

THat there may be order taken to have a ſtore of Powder, Match, Bullets ready caſt, Mouldes of divers bores, charges, bow-ſtrings, ſhooting-gloves, warbraſſes, and ſuch other neceſſaries fit to be uſed at that time: Whereof (I doubt me) whether the whole Shire be able to furniſh the tenth part would be required. Whereof it were good to be provided aforehand, and brought in Carts to thoſe places of Aſſembly: whereby

whereby men may be readily furniſhed for their money, and the ſervice nothing hindred in time of need.

That it be looked unto, by ſuch as have charge to take the view of men and their weapons, that every ſhot be provided of a Mould, a priming Pinne, a Ferries, a Flint, and match-Powder, which things be as needfull to be ſeene into, as the Piece it ſelfe, although few provide and make reckoning thereof.

That in the ſaid Muſters and Aſſemblies there be good numbers of labourers appointed, who may alſo be aſſigned to have a Spade, a Mattocke, a Shovell, an Axe or a Bill. And theſe Pioners, to reſort to the places of Aſſembly, at every Alarum. Over whom, would be a skilfull Ingenier appointed to have the chiefe charge and government.

And whereas you have great numbers of Hacknies or Hoblers, I would wiſh that upon them you mount as many of the higheſt and nimbleſt ſhot you can, which may be ſent downe to the Sea ſide upon every Alarum, or to ſuch Straights and places of advantage, as to a diſcreet Leader ſhall ſeeme convenient. The which Arguletiers ſhall ſtand you in as great ſtead, as horſe of better account.

For by the meanes of them, men will take great courage to offer a proud attempt upon the enemy, being aſſured of their ſuccor, if any occaſion or appearance of danger force them to retire.

It were conſiderable that all the Youth of the Land were well prepared with Bow and Arrowes. For in wooddy places, or behinde bankes, or in other places theſe might annoy the Horſe and Men: Witneſſe the brave Battles atchieved in *France* by Bowmen, and theſe Armes would ſupply many thouſands, which are not able to get better.

FINIS.

The VVelchmans laſt Petition and Proteſtation: deſiring that ſpeedy aide might bee ſent her againſt her home-bred enemies, as her ſhall declare and ſhew to be in her following Petition. Whereunto is added the Proteſtation of *Thomas, ap Shinkin, ap Morgan*, &c.

Printed at *London* for *F. Coules, T. Bates, I. Wright, T. Banks.* 1642.

The VVelch-mans laſt PETITION And Proteſtation.

Deſiring that ſpeedy ayde might bee ſent her againſt her home-bred enemies, as her ſhall declare and ſhew to be in her following Petition.

Humbly ſheweth,

THat although her Countrymen in Wales have not often ſhew'd her griefes and injuries in long Bills and Petitions, yet may it pleaſe your good Lordſhips to underſtand, that her hath great cauſes to put up her ſcrolls of papers in all humilities to ſhew unto your Honours conſiderations that her hath in her Countryes and Principalities, many enemies enclined to Poperies and old Services, and a great deale of foes her know where, that dwell hard by the Mountaines, and in the Valles, that doe ſeeke to deſtroy her commodities and Trafficks, and eate up her bread and Sheeſe out of her wives and childrens mouths, and to devour all her other proviſions, as all her Couſens can bee witneſſes upon their Oathes and Bookes. Her doe not here make her complaints againſt pipple pabbles or ſmall matters, but of a great buſineſſe, wherein her muſt accuſe a little old Jeſuiticall Theeſe, that hath long made havock in her Countries, her I meane that hath little ſmall eyes, long head, not a Round head, foure leggs,

legs, and a long Tayle. Her doe not meane Robin Run in the hole, that doth make her walkes and ambulations under ground, but does no harmes and wrongs to her countries, nor our Sheep-mutton though little in bodies, but sweet in the bellies and in taſt, are not to be blamed, for they are good innocent cattell, and being droven to Markets and Faires, doe afford her Conntry-men good pounds, ſhillings and pence, for her had for one Sheep-mutton threeſcore and two pence, which her hath brought home into Wales. Nor doe her complain of her Cock Geldings, nor of her welch Goat or venſon, nor of her welch Runt, which yeelds her Butter and Cheeſe day by day, and doe her much good by milke for her yongeſt child, though her would faine have eate of the ſame, yet her will never be fat, but her will be ſtill leane of the Ribbs, ſo that you may ſee her haunch bonet, hough her have Hay and Beanes enough, as *Chaucer* calles it in his 10. *Chap.* 727. *pag.* Nor doe her meane here to make Orations and complaints againſt Light-foot, cogging wat; for her can chaſe her away with her puppy-dog which lyes in her chimny corner, and make her runne in great terrors and frights over the Mountaines: Neither hath her any meaning to bring in her accuſations againſt that good breeding Bird with the yellow bill, that goes over the greene bare-foot, which her doe meane to ſend up by the next Carrier to St. *Martins* as they call her, that her may be taken meaſure for a new paire of ſhooes to be made there, becauſe her is afraid her ſhould take cold.

Theſe and many more other fowles and cattells are not troubleſome nor oppreſſions to our Countries, but onely that arrant rogues and greedy companions Maſter Little-eyes, who as ſoone as her hath done any miſchiefe, whip Sir *Davy*, her runs into her hole, and drawes her long tayle after her, which may bee compared in ſimilitudes and likeneſſes unto the long tayle of a Tortoiſe; and moreover this Maſter *Little-eyes* hath ſharp teeth, like the Combs which fetch out her other enemy out of her head in the very thickeſt place. But in a word, to be briefe and tedious as I ſaid before, ſo her doe lay ſo ſtill, that this her Jeſuiticall enemy doth daily increaſe, and more rebells ſtill come to theſe her enemies: And this is that cunning pated Raſcalls that doe her Countrimens ſo much wrong, her may very well call him a Thiefe and robber of the Common-wealths, Habitations, Houſes and Cupboards; and all his Anceſtors comming from pig-houſes, they are now a great long while agoe ſo encreaſed and multiplyed, that they eate up all her Corne in her Barnes, and will run from her couſen *ap-Morgans*, to her couſens *ap-Griffins* houſe, and doe moſt lamentable ſpoiles, and rob them of all their Bacons, ſo that all her couſens and Country-men can ſend out no Hue and Cry to take and catch theſe

her enemies who will presently in despight of her teeth and all her Officers, run back into safe lurking holes, that her cannot spy them out though her get on the top of the Mountaines, and looke round about all Wales; neither can her without her had Grim Malkins eyes see out her enemies by night, but when her be fast asleepe with her Wife and Children, her is at her knavish pranks. In all humilities shewing also, that theese Truants are our mortall enemies which lurke about the Country, both in House and Field, and especially in our Barnes and Cheese-losts, which her can prove before God and man, that this villanous enemy is not content with cleanely Pudding, though it were as long as her arme; nor with as good sweet Butter as ere was put into her mouth, which her may gnaw, and eate with her sharpe teeth, and her would not be so much offended; neither will her be content with one Cheese, nor with two, but her undermines and diggs Holds and holes within her best and greatest Cheeses, which her to send up to Doctor *Roan* for a bribe or token, her had not best say Bribe, her will see if her can find Bribe in her Dictionary, which her bought of her deare Country-man *Owen Cadwalladoure*, which is bound within Sheepe Parchment, which cost her a silver two pence, and her cosen *Cadwalladoure* told her, that her Country-man *William Perggs* made that Dictionary, and hath put an hundred words more in her Dictionary than was before, and hath set downe many Monuments in her Dictionary, as for making of Guns, God blesse us from a Gun I pray God, and other Relations of credit, as of King *Davids* death and such like; but her would faine know as well how long Cheese and Butter hath beene made, as well as Guns and Bowes were inventung: Her doe imagine her enemy doth not barre her chest, but her can lawfull sweare as farre as her doe know, that her doth toss her Cheese called bobba, or because her see her in her Chimny corner so often: But her will proceed no more against her enemies in words.

Her hath sufficiently described her enemies condition and rebellious nature, for her doth destroy and burne all her layes her clawes upon, no, her must not say burne All, for then the word will not hold good construction, but that he spoyles and demolishes all the Cheeses, especially the best Cheeses, for he as I must tell you hath a notable pallat to taste which is best, and which is not; now what good Subjects can deny her enemies to be Rebels and Felons, for they doe daily steale, robbe, devoure, beare away her Goods spight of her nose; and her be a Felon because her comes by night, or else when her is not aware or provided for her, her then doth finde out her Cheese in the darke, and her think her enemy doth come very neare the word burning, for her doth toss her Cheese very often, for her

have

have seene her many times in the Chimny corner, and before her can turn face about, or get a good long Weapon, her run away and dare not stand to it like a Coward, looke you now. More to this her doe suspect, and verily believe her to be a Papist, for her hath beene often seene to runne and pray, and make dumbe adorations about the Crosse in the Market place and when her have set her Sacks of Barley and Malt to sell, before her Chapman could aske her prices, her would be working with her teeth at the bottom of the Sack, and being spyed her would whip away and run under the Market Crosse, and it hath beene knowne that some of her enemies, wanting places of harbour to be delivered of their young ones, and being too nimble to be carried to Cages, they have crept into holes in Churches, behind old Crosses and Images, and there have bred up their posterities, so that some of her enemies bee naturally Papists by their Pedigree: What shall her doe in these cases? her were best get a Protection for her Cheeses, for all her Country is in great feares and uproares about these enemies, and her know not what to doe if her may bee robb'd, and have her Goods eaten before her face and behind her back, and yet have no course taken to slay and kill her domestick homebred enemies.

Her hath beene loath to complaine against these her foes and enemies, because some will put flouts and jeeres upon her Country-men, as they did when they made her *Inventories*, in meere scoffs and derisions; but let her know whomsoever her be, if her were in her Cases, and should see her selfe eaten up, not with her enemies which her doe scorne, but by a kind of little-eyed *Dundegoes*, and be made poorer than her would make her in her *Inventory*, this would make her I warrant you scratch her head, and bite her nayle, with studying to endite her minde in new complaints and Petitions, and to publish and Print her grievances in sheets of Paper, in all the appellations and names of her Country-men who will give good testimonies and witnesse to these her Inditements and Charges against Master *Little-eyes* our mortall enemies, and because her cannot so well expresse her cogitations, thoughts, and minds in English speeches, and Inkehorne languages, although her could draw a thousand Sheepe-skin Parchments into formes of Bills, if so bee that her should pen her matter, or her feares and oppressions in Welch, or the antient *British* Tongue, then have at her for making large Tales, and Stories of her wrongs which have beene done unto her, which would make her Mountaines and Rocks speake, and Springs weepe: but because her would not mistake and make boyes flouts and scoffe her Petitions, and her words and utterances, her intending to be very serious, and in all humilities to make a true and un-

fayned Relations of her great injuries and indignities offered by her enemies, and ſtill daily practiſed; her doth therefore for the better reprehentions, and miſconceiving of the matter, faſhion her Inditement, Accuſation, Bill, or Petition into *Articulus*, her cannot know that word in welch, her muſt ſee her Dictionary for that word *articulus*; let her looke about her, *Ianuary*, it is not in that Cullum, nor in *February*, oh it begins with *A*, her muſt looke for *A. March*, *April*, looke you now her hath found in *April*, her have found the word, it is not *Articulus*, but *Articles*; and her will have Articles againſt her till her make her Arſe ticles, for her knowes her enemies to be Rogues, Raſcalls and Villaines, Felons, Robbers, Bloud-ſuckers of old Religions, Jeſuit or Atheiſts, and worſe an hundred times then her can deviſe or invent in Engliſh, but her could deſcribe her to a haire, and all her knaveries in welch, but for the preſent time her hath made ſhift to deliver her minds and dangers in theſe aforeſaid Petitions: And her will alſo make a Petition to get a Patent to buy Traps, and Gins to catch her enemy if her can. Moreover, her bee determined to ſend up her Son and Heire after her hath received her next quarters Rent, to buy two ſcore and three Mouſe Traps for the preſent neceſſity; for feare her Patent ſhould not be ſo ſuddenly granted, as her doe conceive; and when her hath taken good ſtore of her enemies, her doe project to ſend the Guts of her enemy, if her can take her, mark there that; to make Fiddle-ſtrings againſt Bartholemew Faire next comming.

Humbly wiſhing and deſiring, that the whole Country of Wales may be defended from her enemies, and that there may be good ſtore of Mouſe-traps bought, ſuch as her hath ſeene in Crooked Lane, in London, whereby her foes and enemies may be taken in their owne devices, and their power leſſoned, their ravenous minds abated, and their fierce ſtomacks qualified, which they have often ſhewed in devouring our goods and proviſions, that her cannot pay her Rents. And her prayes in all humility, that her may have three ſcore and two Canterbury Catts ſpeedily ſent to her ayd; That theſe her enemies, ſo many as are taken Priſoners and alive, may bee brought up in ſome convenient Hamper, and be committed to the long Powdring Tub, to remaine there without Bayle or Mainpriſe: that they may make skirmiſhes with her enemies, and beate them out of her Country, and all her antient Brittaines ſhall be bound to pray, &c.

The

Maſter Mouſe his Anſwer to her Country-mans Petition.

IT doth ſeeme by this Petition Good-man *Ienkin* that your Welch bloud is up, you would make a good Laborour to carry Bricke and Morter, for as ſoone as you are angry you are preſently a top of the houſe; but as it is ſaid when any thing is found knawd, that the Mouſe hath bin here, ſo hee that ſhall reade this Welch Petition, and finde therein ſuch broken Engliſh, falſe Writing, unproper words, and ſo many Hers in every line, may very well thinke that the Welch-man hath beene here, and hath begotten out of his Braines a Shee Petition. You are afraid of Thieves, that is of your owne ſhadow, for who more Thiefe than your ſelfe; and for your Cheeſe, they are as hard as Mill-ſtones, and ſtinke of Goates Milke, eſpecially being toſted, ſo that the Divell would rather bee ſtarv'd then boorded with Cheeſe in Wales: Your other Accuſations are lyes, and ſhew you to be a right Britraine, that will make a Mountain of a Mole-hill, as appeareth by your ſetting forth her Countries wrongs and feares in her long Bills and Petitions.

The Welch-mans Reply.

WHat does her anſwer her ſo; compare her and call her her Country-man; by her precious conſcience, her will ſhew this her enemy no more favours, then the Taylors doth her enemy when he finds her enemy in her neck or boſome: Cods body call her her Country-man, oh baſe, oh intollerable, and more baſe then her baſe Violl which hangs in her chamber: why her had beſt bring the Frog, and ſuch like Catterpillars, and ſay her is her Country-man as well as the Lowſe, or Mouſe.

Her will fetch her long Hook with the pike at the end of it, her Armour and her Peece, and her Gantlet, her double-edged ſword, or her backe ſword, and her Dagger, and all her Country-men will march out with her in Warlike proportions, and kill her enemies if her Petitions bee not regarded, wherein her doe know is true matters and of good weights, look you there now; Her made not her Petitions to bee laught at, therefore her will kill her enemy, and make no more adoe with Petitions.

The

The Protestation of *Thomas, ap Shinkin, ap Morgan, ap Howell, &c.*

INprimis, *Her was vow and protest her selfe to live in te true faith which was alwaies practised py her predecessors, and tey was lasted in te owld and antient time Protestants.*

Item, *Her was vow and protest againe her was never a pide Papists, and Puritants in awle her life.*

Item, *Her was sweare py St. Taffie againe and againe that her was never desire to pe Tepety of* Ireland, *and was never love Treasons, pecot her was love her head a little petter.*

Item, *Her was never apide to heare tat her was have Lord Iustice, eatshet her was never love to run from her Country.*

Item, *Her was never love apove all tings to pe Shudge for tivers reasons.*

First, her was alwaies ferry pittifull, and her was not find in her heart to hang te poore rogues.

Secontly, her was not all apide ship-monies. And turtly and lastly, her was never apide to pe hang'd her selfe.

Item, *Her was never apide to pe a beshit, her was feare shooking with her Lawne sleeves.*

Put her was have a creat tesire to pe a cood Shentilman of Wales, *and her tid never in awle her life get a Patten, for her was feare the Pillory, put her was ride on hunting ore te hils, ore tales, ore te tich, ore te pales to follow her little pawling togs, where her was cry ship shop, with her pugle horn py her side, and at te last if her cood, her was catch the nimble Hare, and eate her for her supper when her was roasted, for her was ket her a cood stomack when her was catch her, tis was a creat teal petter spoot ten beheading and hanging and running away from her own porne Country, & putting her in te prison, and make her peep torough te Pillory, and rite with her face to te tayle of her horse; pecot her was never in awle her porn see such fashions in her own Country: cose tat was love it let her weare it; pecas plet her was never apide it put alwaies akaine and akaine her was love, apide and tesire quietnesse till her Welch plood was up, and ten her was fight with te Tivell, and all, if her was angry her.*

Item, *Her was never apide to pow to the Altar, her was made of wood and stone, and was creat atoletry to pow to her; put her was pow and pend as long as her hamstrings cood not hold, to her creat Cod of Mighty.*

And her was alwaies pray that Cot would plesse our cood King and Queene, and her owne prince of Wales, *and confond te Pope, and te Tivell and awle her enemies.*

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A DECLARATION OF BOTH HOUSES OF PARLIAMENT, Concerning the Affairs OF IRELAND.

Whereunto is added, 12. Arguments to promote the Work of Subscription, according to the Propositions lately published, for recovery of the Kingdom of IRELAND; For which an Act of Parliament is expected.

London, Printed for *Joseph Hunscott*. 1641.

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London, Printed for Joseph Hunscott. 1641.

A Declaration of both Houſes of *Parliament*, concerning the affairs of IRELAND.

WHereas many are ready to apprehend, that when the Rebels are ſubdued, and that Kingdom reduced to full obedience; that thoſe who have liberally contributed towards this work, being for the moſt part Reſidents in this Kingdom, and ſome of them clogged with other neceſſary imployments here, ſhall not have that fare and indifferent diviſion according to their adventures, but may poſſibly ſuffer much in the diſtribution of the ſeverall parts: for remedy whereof, and that all of all ſorts may viſibly deſcern that nothing of power or favour can take place in this deviſion, the Houſes doth declare, as followeth;

Firſt, The whole contribution ſhall be made by lot.

A Million of money is the ſumme to be diſburſed by the under-writers; for which they are to have Lands at the Rents and Rates following, according to the proportion of Land, the ſumme will not exceed a Million of money.

In *Ulſter* a 1000. Acres for 200l. at the yeerly Rent of 4l 4s 4d, which is at 1d the Acre.

In *Connaught* a 1000. Acres for 300l at the yeerly Rent of 6l 5s, which is at 1d ½ the Acre.

In *Munſter* a 1000. Acres for 450l at yeerly Rent of 9l 7s 6d, which is 2d q. the Acre.

In *Lynſter* a 1000. Acre, at the yeerly Rent of 12l 10s, which is 3d the Acre.

Now admitting there ſhall be a ſufficient quantity of eſ-

eheated Land in each Province, then the under-writers ſhall have in *Ulſter* for a quarter of a Million, being two hundred and fifty thouſand pounds, twelve hundred and fifty thouſand Acres.

In *Connaught* for the like ſumme of money 833334, Acres.

In *Munſter* for the like ſumme 555556, Acres.

In *Lynſter* for the like ſumme 416667, Acres.

If the eſcheated Land in any one Province come ſhort of theſe reſpective proportions, it ſhall be ſupplyed out of thoſe Provinces where the eſcheated Land is redundant.

The ſeverall proportions of Land to be aſſigned to the under-writers in each Province, ſhall be firſt choſen out by the Commiſſioners, or thoſe conſtituted by them, before any other of the eſcheated Lands be diſpoſed of.

Every particular under-writer, ſhall be aſſigned to his diſtinct Province by one lot, and to his diſtinct proportion of Land in that Province by another lot.

If any of the Under-writers do deſire for Neighbourhoods cauſe, to have their Lands laid together, they may before the diſtribution caſt their ſeverall adventures into one groſſe ſumme, and ſo their proportion will be contigious, which afterwards they may divide amongſt themſelves.

It being certain, that amongſt ſo many ſubſcribers, there may be many whoſe underwriting will be the ſame ſummes of money, when the Million of money is fully underwritten, there muſt be a Book made up how many ſeverall ſorts of Under-writers there are.

For this purpoſe, admit there be 200. who underwrite each of them a 1000^{l}, and that there be 400. more, who underwrite each of them 800^{l}, and ſo for all the other ſummes, which every of the adventurers ſhall underwrite, who being juſtly diſtinguiſhed, it may be known how many there be of every ranke.

Theſe ſeverall Rankes ſhall have a proportionable quantity of Land taken out of every of the Provinces, a due proportion for every Rank of ſuch Underwriters, which being all put together into the place, for thoſe lots aſſigned, for as many as

venture

venture that ſumme, whether it be a 1000, 800, 600, 400, 200l, or any other proportion whatſoever.

Then all of the ſame Rank repairing to the place and lot, prepared for their adventure, where the lots of every Province are promiſcuouſly together, may be ſoon reſolved, in which of the foure Provinces his proportion fals into.

But becauſe this propoſure brings not every adventurer to the certain place of his alotment, though to the Province where it muſt be for ſatisfaction herein.

The ſame courſe obſerved for the ſeverall Rankes of Underwriters; now for the Provinces which they are aſſigned unto, as was before for the whole Kingdom, there will be no more required, but that firſt ſo much of the confiſcated Lands, juſtly be meaſured out in every Province, as anſwers the adventure on it, according to the rate in the propoſitions.

Next, that there be ſo many ſubdiviſions meaſured out, and deſcribed by the names of the *Ballibous*, *Townlands*, or other notorious marks as will anſwer every Rank of the ſeverall Underwriters; whereunto every Under-writer reſorting, ſhall take out his lot, and know where his proportion is by the denomination it bears, and may then apply himſelf to his induſtry.

By this courſe, ſeeing no man can divine in what Province, he ſhall be caſt, neither when he knows, and is ſatisfied of it, in what place of that Province his particular lot falls into is, will not be poſſible for any man to receive other advantage, then what God gives him, at whoſe whole diſpoſing, the lot is, when it is caſt into the lap.

Arguments to promote the Work of Subscription, according to the propositions lately published, for recovery of the Kingdom of *Ireland*; for which an Act of Parliament is expected.

I.

EVery undertaker shall do a thing most acceptable to God, by helping our distressed brethren to their possessions.

II.

He shall have a share in that most glorious Work of propagating the Gospel of Jesus Christ, and demolishing the Kingdom of Antichrist, by recovering that Kingdom, which by Jesuites, and the malignant party, is intended to Idolatry, and supplanting the Protestant Cause.

III.

He shall do Honorable service to his own Country, since the Safety, Well-fare, and Honour of it, is involved in the recovery of *Ireland*.

IV.

He shall do a charitable Work to the poor of this Kingdom; for so soon as the Rebells are subdued, there will be room for the poor families of this Kingdom to transplant themselves, which have not competency of subsistance here.

V.

He that hath a great Estate, may finde greater improvement in the purchase of confiscate Lands, upon

upon the rates propounded, than Usury, or any Trade can produce thorowout the world. If Usury in seven yeers, advance 100 l. to 200 l. how much rather is this to be preferred, which will in lesse time probably advance 1001. to 1001. *per annum*, in good Land, to him and his Heirs for ever?

VI.

He that hath many children, may raise his yonger sons to as great Fortune, by 200l. purchase in this way, as 2000l. in trade; and he will be counted of all common capacity (*Grossum Caput*) to omit this opportunity. To give 200l. to make his son a servant, who after seven yeers, will look upon his Father for a Portion; when the same 200l. in this purchase, will advance, before that seven yeers expire, to 200l. *per annum*.

VII.

He that hath a plain estate, whose Family expence *per annum*, is 40, 50, or 60l. may by the value of one yeers expence, through Gods blessing, purchase so much good Lands at the rates agreed upon, in *Ireland*, as may comfortably maintain the same Family in a liberall manner.

VIII.

The division will be impartially ordered; every man shall have his Portion, where God by lot shall cast it: if any kindred or friends shall desire to fall together, they may thus effect their desire. By joyning their adventures together, and let one man enter for himself and company, and after come to a division among themselves.

IX. That

IX. That Country will be re-planted with many noble Families of this Nation, and of the Protestant Religion: many of the Worthies of the House of Commons have already subscribed; and many Merchants and Citizens of *London*, of the best quality, are following their example; which will secure that Kingdom for future, and raise that Kingdom to sudden Trade and Commerce.

X.

There wil be instantly raised a good Ministry, with many priviledges to plant Churches, professing the Protestant religion, with liberty to elect our Church Officers; the want of which hath been the cause of so many Idoll-Sheepherds in this Kingdom.

XI.

There will be many Millions of Acres of confiscate Lands, more than the undertakers will purchase; for one Million purchaseth but 2½ Millions of Acres; and it is supposed there's above 20 Millions confiscate.

XII.

Although the recovery of *Ireland* should cost 10 Millions, and the subscribers produce but one Million, they shall have their proportion for which they have contracted: for they do not undertake the War, but bring in their concurrence and assistance.

The Acre Fee-simple	*Ulster* — 4s	may improve to	5s-10-15s	per. an.
	Connaught — 6s		10-15-20	
	Munster — 9s		15-20-25	
	Lymster — 12s		20-25-30	

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A COPIE OF THE OATH

Taken by the Papiſts, as it was given to the Governour and Captaines by Fryer *Darcy*, lately Guardian of the Franciſcans in *Ireland*, and imployed by the Rebels upon a Treaty.

With a ſhort Gloſſe upon the confuſed OATH of the pretended Catholiques for this Religious Rebellion.

By *N. B.*

LONDON,
Printed for *William Bladen*, MDC, XLII.

A ſhort Gloſſe upon the confuſed Oath of the pretended Catholiques for this religious Rebellion.

I *A. B.* do in the preſence of Almighty GOD, and all the Angels and Saints in [a] *Heaven*, Promiſe, Vow, Sweare and [b] *Proteſt* to mainetaine and defend, as farre as I [c] *may* with my life, Power and Eſtate, the [d] *Publique* and [e] *free* exerciſe of the true and Catholique [f] *Roman* Religion againſt [g] *All* Perſons that ſhall oppoſe the ſame.

[a] A contradiction at firſt, ſworn on Earth, and yet at the ſame inſtant in the preſence of the Saints then in Heaven, will you attribute unto them an Omni-preſence to fill heaven & earth at once, proper only to him, who is Infinite.

[b] This is over-ſworn, we obſerve your Oath for Religion is well bound, runs ſtrongly upon 4 wheels, the next for the King is but weakly mounted on one, but there is good reaſon, this is the prime, the other but an attendant.

[c] That is, *as farre as I am able*, but we hope you are now at your furtheſt, and as S. *Paul* of *Jannes* and *Jambres*, your *folly will be made manifeſt before all men.*

[d] What wanted you but the publike exerciſe of it in our *Churches*, which you have indeed of late practiſed in many places *by violence.*

[e] Were any of you fined or reſtrained in bonds for it?

[f] As if we could not be of the Catholike Church, unles of the *Roman*, as much to ſay, a man could not be in *Ireland*, unles he were in *Dublin*. And yet by that very addition of *Roman* to Catholike by way of diſtinction is neceſſarily confeſt, there is alſo a true Catholique Religion, not *Romane.*

[g] No exceptions of the King here, who hath often declared himſelf againſt it.

I further ſweare, that I will beare [h] *Faith* and [i] *Allegiance* to our Soveraigne [k] *Lord* King [l] *Charles*, his heires and Succeſſours, and that I will defend him and them, as [m] *farre* as I may with my life, power and eſtate, againſt all ſuch perſons as ſhall attempt any thing againſt their Royall Perſons, Honours and Eſtates or Dignities, and againſt all ſuch as ſhall directly or indirectly endeavour to ſuppreſſe their Royall [n] *Prerogatives*, or doe any Act or Acts contrary to [o] *Regall* Government.

As alſo the Power and [p] *Priviledges* of Parliament, the lawfull rights and Priviledges of the [q] *Subject* and every [r] *perſon* that makes this

[h] But is it not your Doctrine no Faith need be kept with Heretiques, and hath not the Pope often declared our Kings to be ſuch?

[i] Take heed what you doe, there are two Bulls of the Popes againſt your taking the Oath of Allegiance, and a long Tractate of Cardinall *Bellarmines* to ſhow the unlawfullneſſe of it, this is more then we preſſed you too, or looked for from you.

[k] If you be a Prieſt, you profeſſe to have no Lord even *in Temporalibus*, but the Pope.

[l] And yet the Earle of *Ormond* hath a Commiſſion under the Hand and Seale of our King *Charles* for the ſuppreſſing of you, as evidently runne into Rebellion againſt him.

[m] Well put in, as a good reſervation, that is, as farre as it may ſtand with the former Article, or till I am reſtrained by the Pope.

[n] How the ſeaſon hath altered your diſpoſitions, were you not this laſt Summer in Parliament, directly and indirectly, the greateſt oppoſers of it, would not you have had an Act and Acts for ſuppreſſing it, *Tempora mutantur & vos*, &c.

[o] It ſhould be *Papall* Government.

[p] Why doe you then detaine ſo many Parliament men here beſieged from attending it, who are priviledged from ſo much as an arreſt, are you not perjured in it.

[q] Be good Subjects your ſelves firſt, and take not in the meane time a Priviledge to deſtroy thoſe who are ſuch.

[r] We gueſſe whoſe apes you are in this, but the cauſe and end is much differing and the ſucceſſe will be according.

now,

vow, Oath and Proteſtation in whatſoever he ſhall doe in the lawfull purſuance of the ſame.

And to my power, as farre as I may, I will oppoſe, and by [f] *All* waies and means endeavour to bring to [t] *condigne* puniſhment, even to the [u] *loſſe* of life, liberty and eſtate, all ſuch as ſhall either by [x] *force*, practice, councels, plots, conſpiracies, or otherwiſe doe or attempt any thing to the contrary of any Article, clauſe or any thing in this preſent Vow, Oath and Proteſtation contained, So *help me* [y] *God.*

[f] 'Tis no matter, whither lawfull or no.

[t] *Condigne*, this word needs a Gloſſe indeed for the Vulgar, but they are uſed enough to an unknown language, and an implicite Oath, may be as ſafe as an implicite faith, what the boaſt of the merit of your good works, is *ex condigno*, we know, but what will proove a condigne puniſhment for a pretended bad worke, I believe, the poore people will ſooner feele then underſtand.

[u] Bloudy it muſt be, or you cannot own it, enough we had of this, for murder, robbery and impriſonment, before we heard of this Oaths framing, onely then inflamed by him, *who was a murderer from the beginning.*

[x] What need this, alas, have ye not cruelly ſtarv'd and undone thouſands that never were guilty of any of theſe, that medled not with your Religion, lived harmeleſſe and innocently by you, and were your beſt friends, who were not of that ſtrength as to force, of that diſpoſition as to be practiſing, of that reach as to be plotting, or ſo falſe as to be conſpiring, all which we freely (as having nothing to do with them) reſigne up to your ſelves again.

[y] And why is there not added, *And all his Saints*, as your cuſtome was and is, whereby your farewell had bin ſomewhat anſwerable to your entrance, but 'tis poſſible, if the Angels and Saints were preſent at the beginning of the firſt Article, they ſo abhorred the Progreſſe, that they would not ſtay to be witneſſes of the concluſion.

Well, *God helpe you indeed*, and open your eyes to ſee into this myſtery of Iniquity, the perjury and contradiction, with which your ſouls are in hazard; make your conſciences ſenſible of the guilt of blood, your hearts to ſmite you for making this rent in the Kingdome, and give you repentance to turne from thoſe evill wayes, leaſt in the end the miſchiefe returne upon your own heads. Would ye know whoſe ſteps

ye have followed formerly, you ſhall find *Pſal.* 83. to be the curſed *Edomites* and *Iſhmaelites*, *Moab*, *Ammon*, and *Amalek* with the *Philiſtines*, of whom the *Pſalmiſt* (by way of complaint to God) ſaith thus, *They have taken crafty counſells againſt thy people, and conſulted againſt thy hidden ones; They have ſaid, come let us cut them off from being a Nation, that the name of* Iſrael *be no more in remembrance; they have conſpired together With one conſent, ſaying, let us take to our ſelves the Houſes of God in poſſeſſion*; Would ye ſee your face by way of Prophecy, looke into Saint *Pauls* 2. *Tim.* 3. 2. *In the latter daies men ſhall be unthankefull, without naturall affection, truce-breakers, falſe Accuſers, fierce, Traitors, heady, high minded, yet having a forme of Godlineſſe*, or a pretence of Religion, *but denying the power of it.*

For ſuch of you as have bin drawne to take this unlawfull Oath, let them thinke they are no more bound to obſerve it, then *David* was by his to have kil'd *Abigail*, *Herod* to have beheaded S. *Iohn* the Baptiſt, or the 40 *Conſpiratours* to have ſlain S. *Paul.*

To ſuch as have not yet taken it, let them hearken to the Councell of *Salomon*, 1. Pro. 10. *My Son, if ſinners intice thee conſent thou not, if they ſay, Come with us, let us lay wait for blood, let us lurke privily for the innocent without cauſe; let us ſwallow them up alive as the Grave, and whole as thoſe that goe downe into the Pit. We ſhall finde all precious ſubſtance, we ſhall fill our houſes with ſpoyle. Caſt in thy lot among us, let us all have one purſe. My Son, walke not thou in the way With them, refraine thy foot from their path.* And for us in this Towne, *Bleſſed be God, who hath not given us over as a prey unto your teeth, our ſoule is* this day *eſcaped as a bird out of the ſnare of the Fowler, the ſnare is broken and we are eſcaped*; *Bleſſed be the name of the Lord, who hath made Heaven and Earth*, Pſ. 124. 6, 7, 8.

Vpon the treatie of this Fryer and others, who in the name of the Commanders of the Catholike Army (for ſo they terme it) demanded the ſurrender of this Towne of *Drogheda*, for his Majeſties uſe and ſervice, the Governour and Captaines of the ſaid Towne, cauſed this Proteſtation and Oath to be drawn up as followeth.

The

The Proteſtation of the Governour and Captaines of the Town of *Droghcda* for their unanimous defence of it for his Majeſties uſe and ſervice.

WHereas, we are beſet with ſuch, who pretend their attempt in taking of this Towne to be for the advancement of his Majeſties ſervice, (which notwithſtanding we believe, is but a pretext for the deluding of the Vulgar) We the Governour and Captaines of the ſaid Towne, for the further manifeſtation and approbation of our loyalty and faithfullneſſe to his Majeſty, by whoſe immediate Command we are here charged for the defence of his Majeſties Royall Title in it, doe likewiſe hereby unanimouſly make this following Proteſtation and Oath, and doe enjoyne it to be taken by every Souldier and Inhabitant of this Towne, as the Evidence of their faith and truth to the Kings Crowne and Dignity, which we ſhall maintaine with our lives and eſtates, and that ſuch as ſhall refuſe it, be put out of the Gates.

The Oath.

1. I Shall to my uttermoſt, endeavour the defence of this Towne againſt all outward or inward attempts whatſoever for his Majeſties Service.

2. I ſhall forthwith diſcover any Plot, Conſpiracy or Combination, which may or ſhall come to my knowledge, from without or within, which may be any wayes intended to the prejudice of the whole Towne, or to the perſons of the Maior, Aldermen, Governour, or any of the Captaines or Officers garriſon'd in it.

3. I

3. I ſhall not attempt, nor conſent, that the Towne ſhall be given up, upon any pretence or cauſe whatſoever without the conſent of the Governour, Major and greater part of the Captaines and Aldermen in it, or without ſome ſpeciall command from his Majeſty, or chiefe Governour or Governours of the Kingdome.

All which I doe hereby ſweare truly and faithfully to obſerve and keepe, without any fraud, deceipt, or mentall reſervation whatſoever.

THis Oath, howſoever intending the ſafety of the Towne Officers as the Garriſon, and either readily taken or offered to be taken by the Captaines, Officers and all the Souldiers, yet being preſented to the Major and Aldermen, they firſt delayed it, by deſiring a Copie of it with ſome time of conſideration, and ſo after advice with their Learned (I will not ſay, Religious) Counſell, returned a flat refuſall, onely cullor'd, with a pretence of indangering the favour of a faire Quarter, which they expected from the enemy if the Towne were taken.

FINIS.

21

A DISCREET AND IVDICIOVS DISCOVRSE BETWEENE VVISDOME AND PIETIE, Two worthy Members.

Wherein is declared the Power and Iurisdiction of Parliaments in their proceedings, and in the alteration of Church Government.

Written by R. P.

Printed at *London* 1642.

HONI SOIT QVI MAL

A diſcreet and judicious Diſcourſe, betweene WISDOME and PIETY, two worthy Members.

Piety. SIr, I rejoyce much at our ſo happy meeting in this place; I hope leiſure will now permit us to conferre of theſe times, and the proceedings of the High Court of Parliament, in ſetling the diſorders in this State; and ſuch a forme of governement in the Church, as I hope will be congruent to the ſence and true meaning of the Word of God.

Wiſdome. Sir, I joy as much as you for our meeting, and I hope we may ſpend a little time in diſcourſe of thoſe things you have mentioned; I conceive it will not be loſt time, nor much hinderance to our other occaſions. And under favour Sir, pray what thinke you of the proceedings of the Parliament, concerning Church Governement, and Eccleſiaſticall diſcipline.

Piety. A Parliament, pray Sir, what meane you by the word, and what is the ſignification thereof?

Wiſdome. The word is compounded of, and derived from the *French* and *Latine* words; as I conceive, *Parle Mentis*, which I underſtand ſignifies a

ſpeech of the Minde, contracted Parlethent or Parliament; and I meane thereby a Councell of grave and learned men, congregated and aſſembled by their Princes command and authority, to conſult and debate freely, ſpeaking clearely what is their minde and intentions; ſuch things tending to the ſafety and proſperity of their King and Countrey, and what forme of Governement is meeteſt to bee uſed in the Church, in the exerciſe of Religion.

Piety. I conceive your definition of the word is good, but I deſire to know whether it bee in the power of ſuch a Councell or Parliament, to alter the Governement of a Church, eſtabliſhed and confirmed for ſeverall ages together in a Kingdome, both by the Princes thereof ſucceſſively, and a whole Councell of State gathered together, and aſſembled in Parliament.

Wiſdome. To anſwer your requeſt: I conceive it is in the power of a Parliament, with their Princes conſent, to alter the Governement of the Church; I can give you inſtances of the ſame: The Romiſh Religion was a long time in this Kingdome practiſed and profeſſed, confirmed by ſeverall Kings and Parliaments of this Land, untill the 28. yeare of the raigne of *Henry* 8. Then did that Prince and his Parliament begin to alter the Governement of the Church, and in the 31. of his raigne hee perfected his intentions in a totall change of the Government thereof: Aboliſhed and demoliſhed all places of worſhip, according to the doctrine and diſcipline of the Church of *Rome*, as Abbies, Monaſteries, Priories,

Priories, Nunneries, and the like: the lands and demeanes appertaining to the ſame were given to the Crown; as alſo the worſhip it ſelfe. This forme of Government (attended onely with ſome Ceremonies of the Church of *Rome*) continued this Kings raigne till *Edward 6.* in whoſe raigne was a further and more perfecter change in the Governement of the Church then before. Now was Bibles and other Divine bookes ordained by the King and his great Councell to be tranſlated into the *Engliſh* tongue; a forme of Common-prayer made and confirmed by Parliament to bee uſed in the *Engliſh* tongue; the adminiſtration of the Euchariſt, and the Sacrament of Baptiſme, uſed according as in the Ancient and Primitive Church; which forme of government and worſhip of God is now called the Proteſtant Religion. This Government and Alteration continued but a ſmall time, till the raigne of Queene *Mary*, who againe reduced Popery to its height in this Kingdome. This change continued till Queen *Elizabeth* of bleſſed memory, who againe ſet up the Proteſtant Church, which hath ever ſince till of late flouriſhed in this Kingdome; and thus you plainly ſee a Parliament may with the conſent of their Prince, alter the Government of the Church, and the diſcipline thereof, to that forme which the Prince ſtands moſt affected too.

Piety. But pray Sir, if a Catholique Prince come to raigne over a Kingdome, wherein the Proteſtant Religion is altogether profeſſed and eſtabliſhed: Is it then in the power of the Parliament, without the

consent of the King, to make Lawes and Ordinances for the confirmation of their Religion, in the Government, Doctrine, and Discipline thereof.

Wisdome. This question is difficult to be resolved, and I cannot punctually determine thereof; but I conceive, if over such a State there bee such a Prince, that is not a native of that Kingdome, a Parliament of the whole State assembled, may without his consent establish and confirme the ancient Lawes and Statutes of the Kingdome, for the Government of the Church and State: But whether it be so, if a native Prince, I cannot certainly resolve.

Piety. I verily beleeve the Parliament hath power and authority to change upon occasion the Government of the Church in contrary Religions, as before is instanced; but I am not yet satisfied whether a Parliament, either with consent of the Prince, or without, can alter a forme of Government established in a Kingdome, concerning one Religion, be it the Protestant or other.

Wisdome. To answer this, I conceive the Doctrine of the Church cannot be altered, for then we doe change our Religion, and are not of the same as before, but of a new; but the Government and Discipline of a Church may be changed, according as the wisdome and policy of the State shall finde the same convenient or inconvenient, hurtfull or commodious for the same.

Piety. Nay, the Titles, Places and Offices of men of holy Order be at the pleasure of a Parliament, changed, or quite taken away; being of such antiqui-

ty

ty in the Church, as Lord Biſhops, Biſhops, Archdeacons, Deanes, Prebends, and the like.

Wiſdome. I conceive their Titles may bee changed, or taken away; as Lords Biſhops, Archdeacons, &c. for no ſuch names are to be found in the Scripture, or by the ſame warranted: Their places of both Temporall and ſpirituall Juriſdiction (as they are made the onely Governours of the Church and of the State too) may if a State finde them hurtfull and prejudiciall to the ſame, be taken away and changed; but for their Spirituall functions and offices of Biſhops or Presbyters, I conceive the ſame cannot be changed or taken away with ſafety or ſecurity; But the ſole power and juriſdiction in government of the Church may be taken from particular perſons, (and aſſiſtance of grave Divines joyned with them in the ſame) as the wiſdome of the Parliament ſhall ſeeme meet.

Piety. But may a State Politique and Civill change the government of the Church, and eſtabliſh a new forme of government in the ſame, without adviſe of a Councell or Synod of Divines that are grave and learned, elected and choſen out of every County of the Kingdome, and their conſents to the change of government in the Church?

Wiſdome. I conceive the Parliament, as it is an Aſſembly of Lay men, and none of them in holy Order, cannot of its ſelfe change the government of a Church, without adviſe and conſent of the Clergy: But I beleeve it is in the ſole power of Parliament to make choyce of ſuch Divines as ſhall informe

informe them concerning what Government and Diſcipline is moſt convenient for the Church, and what not.

Piety. Then cannot a Synod or Convocation of the Clergy be aſſembled without authority of Parliament, and what Ordinances is made in the ſame by them are of no validity, without confirmation by the King and Parliament.

Wiſdome. No truly, I beleeve there cannot; and what is done by a Synod or Convocation, without conſent and confirmation of King and Parliament, is not binding to the Subject. And now thanking you lovingly for your good diſcourſe, I muſt take my leave of you till another time; wiſhing all things may be done in Parliament to the honour of God, firme eſtabliſhment of true Religion, and ſuch a forme of government in the Church, as may be agreeable to the Word of God, and the ſetling of peace and unity in all his Majeſties Kingdomes.

Piety. Amen, God be with you Sir till our next meeting.

Wiſdome. I thanke you heartily.

FINIS.

B

PLEASE DO NOT REMOVE CARDS OR SLIPS FROM THIS POCKET

PLAIN DEALING:

OR,

NEVVES

FROM

New-England.

(*Vivat Rex Angliæ* Carolus,
Vivat Anglia,
Vivantq. eorum Amici omnes.)

A ſhort view of NEW-ENGLANDS preſent Government, both Eccleſiaſticall and Civil, compared with the anciently-received and eſtabliſhed Government of ENGLAND, in ſome materiall points; fit for the graveſt conſideration in theſe times.

By THOMAS LECHFORD of *Clements Inne*, in the County of *Middleſex*, Gent.

Levis eſt dolor, qui capere conſilium poteſt,
Et clepere ſeſe; Magna non latitant mala. Sen.

LONDON,
Printed by *W. E.* and *I. G.* for *Nath: Butter*, at the ſigne of the pyde Bull neere S. *Auſtins* gate. 1642.

SOLI QVI MALE
HONI

To The Reader.

Every man is to approve himselfe, and answer to God for his actions his conscience leads him to; and next, to good men, as much as in him lyeth. I have thus presumed to enter into publique, for these reasons:

First, because it is well knowne unto many, that heretofore I suffered imprisonment, and a kind of banishment out of this good Land, for some acts construed to oppose, and as tending to subvert Episcopacie, and the setled Ecclesiasticall government of England: *therefore now I desired to purge my self of so great a scandall; and wherein I have offended, to intreat all my Superiours, and others, to impute it rather to my ignorance, for the time, then any wilfull stubbornnesse.*

Secondly, seeing that since my comming home, I find that multitudes are corrupted with an opinion of the unlawfulnesse of the Church-government by Diocesan Bishops, which opinion I beleeve is the root of much mischiefe; having now had experience of divers governments, I see not how I could with faithfulnesse to God, my King and Countrey, be any longer silent, especially considering some of these late troubles occasioned, among other sins, I fear, much through this evill opinion. Happy

ſhall I be, if any be made wiſer by my harmes; I wiſh all men to take heed, how they ſhake hands with the Church of God, upon any ſuch heedleſſe grounds as I almoſt had done.

Thirdly, that I might (though unworthy) in a fit ſeaſon, acquaint the learned and pious Divines of England with theſe my ſlender obſervations, quæres, and experiments, to the end they may come the better prepared, upon any publique occaſion, for the conſideration of ſuch matters, and ſo at length, thoſe good things that are ſhaken among us may be eſtabliſhed, and truth confirmed.

It is enough for me, being a Student or Practiſer at Law, faithfully to put a Caſe, which will be this: Whether the Epiſcopall Government by Provinciall and Dioceſan Biſhops, in number about 26. in England, being, if not of abſolute Divine authority, yet neareſt, and moſt like thereunto, and moſt anciently here embraced, is ſtill ſafeſt to be continued?

Or a Presbyterian government, being (as is humbly conceived) but of humane authority, bringing in a numerous company of above 40000. Presbyters to have chiefe rule in the keyes, in England, be fit to be newly ſet up here, a thing whereof we have had no experience, and which moderate wiſe men think to be leſſe conſonant to the Divine patterne, and may prove more intolerable then the ſaid Epiſcopacie?

Or an independent government of every congregationall Church ruling it ſelfe, which introduceth not onely one abſolute Biſhop in every Pariſh, but in effect ſo many men, ſo many Biſhops, according to New-Englands rule, which in England would be Anarchie & confuſion?

I would entreat thoſe that ſtand for this laſt mentioned manner of government, to be pleaſed to conſider,

1. *That the very terme of* leading, *or* ruling *in the Church, attributed to Elders, forbids it; for if all are Rulers, who ſhall be ruled?*

2. *The maine acts of Rule conſiſt of receiving into the Church by Baptiſme, or otherwiſe, and ejection out of the Church by cenſure, binding and looſing; now theſe are committed to the Apoſtles, and their ſucceſſors, and not to all the members of the Church.*

3. *All have not power to baptize, therefore not to receive into the Church, nor to caſt out of the Church.* My brethren, be not many maſters, *ſaith S. Iames*, 3. 1. The words of the wiſe are as goads, and as nayles, faſtened by the maſters of aſſemblies, which are given from one Shepheard, *Eccleſ.* 12. 11.

And whereas ſome may ſay, that this power of ruling is but miniſterially in the Officers, and initiatively, concluſively, and virtually in the people: If ſo, what power ordinarily have the people to contradict the miniſteriall works and acts of their Officers? Muſt the whole Church try all thoſe whom their Miniſters convert abroad, ſuppoſe among Indians, before they may baptize them? How can all the Church examine and try ſuch? All have not power, warrant, leiſure, pleaſure, ability, for, and in ſuch works, nor can all ſpeake Indian language.

Doubtleſſe the acts of rule by the Officers is the rule of the whole Church, and ſo to be taken ordinarily without contradiction, elſe there would be no end

of jangling: And thus taken, the whole Church of Corinth, *by S.* Pauls *command,* (ſc. *by their Miniſters*) *were to put away that wicked perſon, and deliver him up to Satan,* 1 Cor. 5. 13. *and reſtore him, and forgive him,* 2 Cor. 2. *and ſo all the doubt on that Text is* (*neer I think*) *reſolved.*

Now that the government at New-England *ſeemeth to make ſo many Church-members ſo many Biſhops, will be plaine by this enſuing Diſcourſe: for you ſhall here find, that the Churches in the* Bay *governe each by all their members unanimouſly, or elſe by the major part, wherein every one hath equall vote and ſuperſpection with their Miniſters: and that in their Covenant it is expreſſed to be the duty of all the members, to watch over one another. And in time their Churches will be more corrupted then now they are; they cannot* (*as there is reaſon to feare*) *avoid it poſſibly. How can any now deny this to be Anarchie and confuſion?*

Nay, ſay ſome, we will keep out thoſe that have not true grace. But how can they certainly diſcerne that true grace, and what meaſure God requireth? Beſides, by this courſe, they will (*it is to be feared*) *in ſtead of propagating the Goſpel, ſpread heatheniſme; in ſtead of gaining to the Church, loſe from the Church: for when the major part are unbaptized, as in twenty years undoubtedly they will be, by ſuch a courſe continued, what is like to become of it, but that either they may goe among their fellow-heathens the Indians, or riſe up againſt the Church, and break forth into many grievous diſtempers among themſelves? which God, and the King forbid, I pray.*

And that you (*courteous Reader*) *may perceive I have from*

from time to time dealt cordially in these things, by declaring them impartially to my friends, as I received light, I shall adde in the last place certaine passages out Letters, sent by me into England *to that purpose, and conclude.*

And I doe not this, God knoweth, as delighting to lay open the infirmities of these well-affected men, many of them my friends, but that it is necessary, at this time, for the whole Church of God, and themselves, as I take it: Besides, many of the things are not infirmities, but such as I am bound to protest against; yet I acknowledge there are some wise men among them, who would help to mend things, if they were able, and I hope will do their endeavours. And I think that wiser men then they, going into a wildernesse to set up another strange government differing from the setled government here, might have falne into greater errors then they have done.

Neither have I the least aime to retard or hinder an happy and desired reformation of things amisse either in Church or Common-wealth, but daily and earnestly pray to God Almighty, the God of Wisdome and Counsell, that he please so to direct his Royall Majesty, and his wise and honourable Counsell, the high Court of Parliament, that they may fall upon so due and faire a moderation, as may be for the glory of God, and the peace and safety of his Royall Majesty, and all his Majesties dominions, and good Subjects. Vale.

Clements Inne,
Jan. 17. 1641.

Thomas Lechford.

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Plaine

Plaine dealing:

OR,

NEWES

FROM

NEW-ENGLAND.

HAving been forth of my native Countrey, almoſt for the ſpace of foure yeeres laſt paſt, and now through the goodneſſe of Almighty God returned, many of my friends deſiring to know of me the manner of governments, and ſtate of things, in the place from whence I came, *New England*; I thinke good to declare my knowledge in ſuch things, as briefly as I may. I conceive, and hope, it may be profitable in theſe times of diſquiſition.

For the Church government, and administrations, in the Bay of the Mattachusets.

How Churches are gathered there.

A Church is gathered there after this maner: A convenient, or competent number of Christians, allowed by the generall Court to plant together, at a day prefixed, come together, in publique manner, in some fit place, and there confesse their sins and professe their faith, one unto another, and being satisfied of one anothers faith & repentance, they solemlny enter into a Covenant with God, and one an other (which is called their Church Covenant, and held by them to constitute a Church) to this effect: *viz.*

Their Church Covenant.

To forsake the Devill, and all his workes, and the vanities of the sinfull world, and all their former lusts, and corruptions, they have lived and walked in, and to cleave unto, and obey the Lord Jesus Christ, as their onely King and Lawgiver, their onely Priest and Prophet, and to walke together with that Church, in the unity of the faith, and brotherly love, and to submit themselves one unto an other, in all the ordinances of Christ, to mutuall edification, and comfort, to watch over, and support one another.

Whereby they are called the Chruch of such a place, which before they say were no Church, nor of any Church except the invisible: After this, they doe at the same time, or some other, all being together, elect their own Officers, as Pastor, Teacher, Elders, Deacons, if they have

Election of their Church Officers.

fit

fit men enough to ſupply thoſe places; elſe, as many of them as they can be provided of.

Then they ſet another day for the ordination of their ſaid officers, and appoint ſome of themſelves to impoſe hands upon their officers, which is done in a publique day of faſting and prayer. Where there are Miniſters, or Elders, before, they impoſe their hands upon the new Officers: But where there is none, there ſome of their chiefeſt men, two or three, of good report amongſt them, though not of the Miniſtery, doe, by appointment of the ſaid Church, lay hands upon them. And after the ſaid ordination, if there are any Elders of other Churches preſent, (as of late I have knowne divers have been preſent, under the names of the Meſſengers of the Churches) they give the new Officers the right hand of fellowſhip, taking them by the right hand, every one ſeverally, or elſe, ſometimes, one forraine Elder, in the name of all the reſt, gives the right hand of fellowſhip, with a ſet ſpeech unto them. Notice is given in divers Churches or other places, before-hand, of the gathering of every Church, divers weeks before; and ſo alſo of every ordination. And ſome Miniſters, or others, as Meſſengers from other Churches, are uſually preſent at ſuch gatherings of Churches, and ordinations: For ſometimes, Magiſtrates, Captains, Gentlemen, and other meaner Brethren, are made meſſengers of Churches, for thoſe and other purpoſes, never having had impoſition of hands: And at planting of a Church, or gathe-

Their ordinations.

The right hand of fellowſhip by meſſengers of Churches.

ring, as they tearme it, one of the Church meſſengers of forraine Churches, examines and tries the men to be moulded into a Church, diſcerns their faith and repentance, and their Covenant being before ready made, written, ſubſcribed, and here read and acknowledged, hee decerns and pronounceth them to be a true Church of Chriſt, and gives them the right hand of fellowſhip, and all this in the name of Chriſt, and of all the Church-meſſengers preſent, and their Churches: ſo did Maſter *Weld* at the founding of *Weymouth* Church, or to this effect.

And the generall Court will not allow of any Church otherwiſe gathered.

Some differ. Some Miniſters have there heretofore, as I have heard, diſclaimed the power of their Miniſtery received in *England*, but others among them have not. Generally, for the moſt part, they hold the Paſtors and Teachers offices to be diſtinct; the Teacher to miniſter a word of knowledg, the Paſtor a word of wiſdome, but ſome hold them all one; as in the Church of *Watertowne*, there are two Paſtors, neither will that Church ſend any meſſengers to any other Church-gathering or ordination.

How members are received, or added to the Church there. When a man or woman commeth to joyne unto the Church ſo gathered, he or ſhee commeth to the Elders in private, at one of their houſes, or ſome other place appointed, upon the weeke dayes, and make knowne their deſire, to enter into Church-fellowſhip with that Church, and then the ruling Elders, or one of them, require,

or

or aske him or her, if he bee willing to make known unto them the worke of grace upon their ſoules, or how God hath beene dealing with them about their converſion: which (at *Boſton*) the man declareth uſually ſtanding, the woman ſitting. And if they ſatisfie the Elders, and the private aſſembly, (for divers of the Church, both men and women, meet there uſually) that they are true beleevers, that they have beene wounded in their hearts for their originall ſinne, and actuall tranſgreſſions, and can pitch upon ſome promiſe of free grace in the Scripture, for the ground of their faith, and that they finde their hearts drawne to beleeve in Chriſt Jeſus, for their juſtification and ſalvation, and theſe in the miniſterie of the Word, reading or conference: and that they know competently the ſumme of Chriſtian faith. And ſometimes, though they be not come to a full aſſurance of their good eſtate in Chriſt. Then afterwards, in covenient time, in the publique aſſembly of the Church, notice is given by one of the ruling Elders, that ſuch a man, or woman, by name, deſireth to enter into Church-fellowſhip with them, and therefore if any know any thing, or matter of offence againſt them, for their unfitneſſe to joyne with them, ſuch are required to bring notice thereof to the Elders; elſe, that any who know them, or can ſay any thing for their fitneſſe, be ready to give teſtimony thereof, when they ſhall be called forth before the whole Church.

The uſuall termes whereupon.

If there be matter of offence, it is firſt heard

Matters of offence how heard in private.

before the Elders, and if the party ſatisfie them, and the offended, in private, for private offences, and promiſe to ſatisfie in publique, for publique offences; then, upon another day, one of the ruling Elders calleth forth the party, by name, in the publique aſſembly of the Church, and before ſtrangers, and whomſoever preſent, moſt commonly upon the Lords day, after evening exerciſes, and ſometimes upon a week day, when all the Church have notice to be preſent.

Dilatorie proceedings in admitting members.

The party appearing in the midſt of the Aſſembly, or ſome convenient place, the ruling Elder ſpeaketh in this manner: Brethren of this congregation, this man, or woman *A. B.* hath been heretofore propounded to you, deſiring to enter into Church-fellowſhip with us, and we have not, ſince that, heard any thing from any of you to the contrary, of the parties admittance, but that we may goe on to receive him: Therefore now, if any of you know any thing againſt him, why he may not be admitted, you may yet ſpeak. Then after ſome ſilence he proceedeth, Seeing no man ſpeaketh to the contrary of his admiſſion, if any of you know any thing, to ſpeak for his receiving, we deſire you, give teſtimony thereof to the Church, as you were alſo formerly deſired to be ready therewith, and expreſſe your ſelves as briefly as you may, and to as good hearing. Whereupon, ſometimes, men do ſpeak to the contrary, in caſe they have not heard of the propounding, and ſo ſtay the party for that time alſo, till this new offence be heard before the Elders,

Elders, ſo that ſometimes there is a ſpace of divers moneths between a parties firſt propounding and receiving; and ſome are ſo baſhfull, as that they chooſe rather to goe without the Communion, then undergoe ſuch * publique confeſſions and tryals, but that is held their fault.

* Whether Popiſh Auricular confeſſion, and theſe publique confeſſions be not extremes; and whether ſome private Paſtorall or Presbyteriall collation, left at liberty, upon cauſe, and in caſe of trouble of conſcience, as in the Church of England is approved, be not better then thoſe extremes, I leave to be wiſe and learned to judge.

Teſtimonials and Recommendations.

But when none ſpeaketh to the contrary, then ſome one, two, or three, or more of the Brethren ſpeak their opinions of the party, giving inſtances in ſome godlineſſe and good converſation of his, or ſome other recommendation is made, and that they are willing (if the Church thereto conſent) for their part, to give him the right hand of fellowſhip.

Which done, the Elder turneth his ſpeech to the party to be admitted, and requireth him, or ſometimes asketh him, if he be willing to make knowne to the congregation the work of grace upon his ſoule; and biddeth him, as briefly, and audibly, to as good hearing as he can, to doe the ſame.

Publique confeſſions of parties to be received.

Thereupon the party, if it be a man, ſpeaketh himſelfe; but if it be a woman, her confeſſion made before the Elders, in private, is moſt uſually (in *Boſton* Church) read by the Paſtor, who regiſtred the ſame. At *Salem* the women ſpeake themſelves, for the moſt part, in the Church; but of late it is ſaid, they doe this upon the week dayes there, and nothing is done on Sunday, but their

their entrance into Covenant. The man in a ſolemne ſpeech, ſometimes a quarter of an houre long, ſhorter or longer, declareth the work of grace in his ſoule, to the ſame purpoſe, as that before the Elders formerly mentioned.

Their profeſſion of faith.

Then the Elder requireth the party to make profeſſion of his faith; which alſo is done either by queſtions and anſwers, if the party be weake, or elſe in a ſolemne ſpeech according to the ſumme and tenour of the Chriſtian faith laid downe in the Scriptures, defining faith, and ſhewing how it is wrought by the Word, and Spirit of God, defining a Church to be a company of beleevers gathered out of the world, by the Word preached, and holy Spirit, and knit together by an holy Covenant, that there are in the Church remaining ſuch and ſuch officers, and members, as aforeſaid: That is to ſay, Paſtors and Teachers, ruling Elders, Deacons and Deaconeſſes, or Widowes; and ſuch and ſuch are their offices and duties in particular, *viz.* the Paſtor to exhort, and beſides to rule; the Teacher to inſtruct in knowledge, and likewiſe to rule; the ruling Elder to aſſiſt Paſtor and Teacher in ruling, as the Levites were given to the Prieſts for helps, and to ſee to whomſoever comming into, or to goe forth of the Church, by admonition, or excommunication; the Deacon to receive the contributions of the Church, and faithfully to diſpoſe the ſame; the Deaconeſſes to ſhew mercie with chearfulneſſe, and to miniſter to the ſick and poore brethren; the members all, to watch

Officers in the Church.

Their duties or offices.

Members duties.

watch over and ſupport one an other in brotherly love.

Notwithſtanding, there was a Sermon lately made by Maſter *Cotton* in *October*, *Anno* 1640. upon 1 *Cor.* 11. 19. touching hereſies, which was ſince commonly there called the Sermon of the twelve Articles, wherein was declared, that there are twelve Articles of Religion, which maintained by any, the Church may receive them, and keepe fellowſhip with them; but the ignorant of them after inſtruction and ſcandalous ſins unrepented, exclude from the fellowſhip of the Church. The ſaid Articles were to this effect: Firſt, that there are three Perſons in one God, the Father, the Sonne, and the holy Spirit. Secondly, that this God made, and governs all the World, and that he is a rewarder of the good, and puniſher of the evill. Thirdly, that this God alone is to be worſhiped. Fourthly; this worſhip of God is inſtituted in his written Word, not the precepts of men. Fiftly, that from the fall of *Adam*, we have not ſo worſhiped God, but have all ſinned, and deprived our ſelves of the reward promiſed, and therefore are under the curſe by nature. Sixthly, that we are by nature utterly unable to reſcue our ſelves from this curſe. Seventhly, that Jeſus Chriſt the eternall Sonne of God, in fulneſſe of time took upon him our nature, and was made fleſh for us, and by his death and ſufferings, redeemed his elect from ſin, and death. Eighthly, that Chriſt Jeſus, and ſalvation by him, is offered, and given in the

A Sermon of

twelve Articles of Religion.

Goſpell, unto every one that beleeveth in his name, and onely by ſuch received. Ninthly, that no man can come unto Chriſt, nor beleeve on him, except the Father draw him by his Word and Spirit. Tenthly, whom the Lord draws to him by his Word and Spirit, them he juſtifies freely by his grace, and according to his truth, not by works. Eleventhly, where the ſoule is juſtified, it is alſo regenerate and ſanctified. Twelfthly, this regeneration and ſanctification is ſtill imperfect in this life. And unto all is added this generall Article, That ſuch as walke after this rule, ſhall ariſe to everlaſting life; and thoſe that walk otherwiſe, ſhall ariſe to everlaſting condemnation, in the day of Judgement: That the knowledge and beliefe of theſe are of the *foundation of Religion:* But things touching the *foundation of Churches*, as Baptiſme, Impoſition of hands; ignorance in theſe may hinder the meaſure of our reward in heaven, not communion with the Church on earth. Exceptions againſt the Apoſtles Creed were theſe: That it is not of neceſſity to beleeve Chriſts deſcent into hell in any ſenſe; That it is not in that Creed contained, that the Scripture is the onely rule of Gods worſhip; nor doth it ſo directly ſet forth the point of Juſtification.

Maſter *Knolls* how admitted.

And alſo I remember Maſter *Knolles*, now one of the Paſtors at *Watertowne*, when he firſt came to be admitted at *Boſton*, never made any mention in his profeſſion of faith, of any Officers of the Church in particular, or their duties, and yet was received.

The

The party having finiſhed his Diſcourſes of his confeſſion, and profeſſion of his faith, the Elder againe ſpeaketh to the congregation: Brethren of the congregation, if what you have heard of, from this party, doe not ſatisfie you, as to move you to give him the *right hand of fellowſhip*, uſe your liberty, and declare your mindes therein: And then, after ſome ſilence, if none except againſt the parties expreſſions, (as often ſome members doe) then the Elder proceedeth, ſaying, But if you are ſatisfied with that you have heard of, and from him, expreſſe your willingneſſe, and conſent to receive him, by your *uſuall ſigne*, which is *erection and extention of the right hand.*

Right hand of fellowſhip given to brethren.

The whole Church ruleth.

This done, ſometimes they proceede to admit more members, all after the ſame manner, for the moſt part, two, three, foure, or five, or more together, as they have time, ſpending ſometimes almoſt a whole afternoone therein. And then the Elder calleth all them, that are to be admitted, by name, and rehearſeth the covenant, on their parts, to them, which they publiquely ſay, they doe promiſe, by the helpe of God, to performe: And then the Elder, in the name of the Church, promiſeth the Churches part of the covenant, to the new admitted members. So they are received, or admitted.

Their entrance into Covenant.

Then they may receive the Sacrament of the Lords ſupper with them, and their children bee baptized, but not before: alſo till then they may not be free men of the Common-wealth, but being received in the Church they may.

Severing in the family.

Sometimes the Maſter is admitted, and not the ſervant, *& e contra*: the husband is received, and not the wife; and on the contrary, the child, and not the parent.

Offences, how heard in publique.

Alſo all matters of publique offence are heard & determined in publique, before all the Church, (and ſtrangers too in *Boſton*, not ſo in other places) The party is called forth, and the matter declared and teſtified by two witneſſes; then he is put to anſwer: Which finiſhed, one of the ruling Elders asketh the *congregation if they are ſatisfied with the parties expreſſions? If they are, he requireth them to uſe their *liberty*, and declare their ſatisfiedneſſe; If not, and that they hold the party worthy of admonition or excommunication, that they witneſſe their aſſent thereto by their ſilence. If they be ſilent, the ſentence is denounced. If it be for defaults in erroneous opinions onely, the Teacher, they ſay, is to denounce the ſentence; If for matter of ill manners, the Paſtor denounceth it; the ruling Elders doe not uſually denounce any ſentence: But I have heard, a Captaine delivered one to Satan, in the Church at *Dorcheſter*, in the abſence of their Miniſter.

The whole Church ruling and uſurping the keyes.

* Whether a grave and judicious conſiſtorie of the Biſhop well aſſiſted be not a greatdeale better, I leave to our ſuperiours to determin.

Who denounce Church cenſures.

Ordinarily, matter of offence is to be brought to the Elders in private, they may not otherwiſe *tell the* * *Church* in ordinary matters, and ſo it hath been declared in publique, by the Paſtors of *Boſton*.

Dic Eccleſiæ.

* This agreeth with the rule in *England*.

Admonition.

The admoniſhed muſt, in good manners, abſtain from the Communion, and muſt goe on to ſatisfie the Church, elſe Excommunication follows.

The

The excommunicate is held *as an Heathen and Publican:* Yet it hath been declared at *Boſton* in divers caſes, that children may eate with their parents excommunicate, that an elected Magiſtrate excommunicate may hold his place, but better another were choſen; that an hereditary Magiſtrate, though excommunicate, is to be obeyed ſtill in civill things; that the excommunicate perſon may come and heare the Word, and be preſent at Prayer, ſo that he give not publique offence, by taking up an eminent place in the Aſſembly: But at *New-haven, alias Quinapeag*, where Maſter *Davenport* is Paſtor, the excommunicate is held out of the meeting, at the doore, if he will heare, in froſt, ſnow, and raine. Moſt an-end, in the *Bay*, they uſe good moderation, and forbearance in their cenſures: Yet I have known a Gentlewoman excommunicate, for ſome indiſcreet words, with ſome ſtifneſſe maintained, ſaying, A brother, and others, ſhe feared, did conſpire to arbitrate the price of Joyners worke of a chamber too high, and endeavouring to bring the ſame into civill cognizance, not proceeding to take two or three to convince the party, and ſo to tell the Church, (though ſhee firſt told the party of it) and this without her husband. I feare ſhe is not yet abſolved; I am ſure ſhe was not upon the third of Auguſt laſt, when we looſed from *Boſton*. Excommunication.

There hath been ſome difference about juriſdictions, or cognizance of cauſes: Some have held, that in cauſes betweene brethren of the Church, the matter ſhould be firſt told the Cognizance of cauſes.

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Church, before they goe to the civill Magiſtrate, becauſe all cauſes in difference doe amount, one way or other, to a matter of offence; and that all criminall matters concerning Church members, ſhould be firſt heard by the Church. But theſe opinioniſts are held, by the wiſer ſort, not to know the dangerous iſſues and conſequences of ſuch tenets. The Magiſtrates, and Church-leaders, labour for a juſt and equall correſpondence in juriſdictions, not to intrench one on the other, neither the civill Magiſtrates to be exempt from Eccleſiaſticall cenſure, nor the Miniſters from Civill: & whether Eccleſiaſticall, or Civillpower firſt begin to lay hold of a man, the ſame to proceed, not barring the other to intermeddle.

Churches independent.

Every Church hath power of government in, and by it ſelfe; and no Church, or Officers, have power over one another but by way of advice or counſaile, voluntarily given or beſought, ſaving that the generall Court, now and then, over-rule ſome Church matters: and of late, divers of the Miniſterie have had ſet meetings to order Church matters; whereby it is conceived they bend towards Presbyterian rule.

Difference of rule in Churches.

In *Boſton*, they rule, moſt an-end, by unanimous conſent, if they can, both in admiſſions, and cenſures, and other things. In *Salem*, they rule by the major part of the Church: You that are ſo minded hold up your hands; you that are otherwiſe minded, hold up yours.

Conſiſtory. A better Conſiſtory is, and may be conſtituted in *England*.

In *Boſton*, when they cannot agree in a matter, they will ſometime referre it to ſome ſelect bre-

thren

thren to heare and end, or to certifie the Church, and any brethren, that will, to be preſent at the diſcuſſe in private.

Some Churches have no ruling Elders, ſome but one, ſome but one teaching Elder, ſome have two ruling, and two teaching Elders; ſome one, ſome two or three Deacons; ſome hold that one Miniſter is enough for a ſmall number of people; No Church there hath a Deaconeſſe, as far as I know.

Difference in number of Officers.

Where farmes or villages are, as at *Rumney-marſh* and *Marblehead*, there a Miniſter, or a brother of one of the congregations of *Boſton* for the *Marſh*, and of *Salem* for *Marblehead*, preacheth and exerciſeth prayer every Lords day, which is called propheſying in ſuch a place. And ſo it was heretofore at *Mountwoollaſton* within *Boſton* precincts, though ſince it became a Church now called of *Braintree*, but before they of the mount did, and thoſe of the *Marſh* and *Marblehead* ſtill come and receive the Sacrament at *Boſton*, and *Salem* reſpectively, and ſome of *Braintree* ſtill receive at *Boſton*.

Chappels of eaſe.

Theſe, you ſee, are neceſſary in England in ſome places.

Propheſying.

Alſo when a Miniſter preacheth abroad, in another congregation, the ruling Elder of the place, after the Pſalme ſung, ſaying publiquely; If this preſent brother hath any word of exhortation for the people, at this time, in the name of God let him ſay on; this is held propheſying. Alſo the confeſſions or ſpeeches made by members to be admitted, have beene by ſome held propheſying, and when a brother exerciſeth in his own

Propheſying, or Preaching by Licence.

It ought not to be otherwaies in England.

own congregation (as at *Salem* they doe ſometimes) taking a text of Scripture, and handling the ſame according to his ability. Notwithſtanding, it is generally held in the *Bay*, by ſome of the moſt grave and learned men amongſt them, that none ſhould undertake to propheſie in publique, unleſſe he intend the worke of the Miniſtery, and ſo in ſome places, as in ſchooles *, and not abroad, without they have both impoſition of hands, and miſſion, or pefmiſſion, becauſe prophecie properly hath its denomination from * *underſtanding propheticall Scriptures*, which to know diſcreetly to handle, requireth good learning, skill in tongues, great fidelity, and good conſcience.

* Univerſities, Cathedrals, and Collegiat Churches.

* 1 *Cor.* 13. 2.

The publique worſhip.

The publique worſhip. Every Sunday morning.

THE publique worſhip is in as faire a *meeting houſe* as they can provide, wherein, in moſt places, they have beene at great charges. Every Sabbath or Lords day, they come together at *Boſton*, by wringing of a bell, about nine of the clock or before. The Paſtor begins with ſolemn prayer continuing about a quarter of an houre. The Teacher then readeth and expoundeth a Chapter; Then a Pſalme is ſung, which ever one of the ruling Elders dictates. After that the Paſtor preacheth a Sermon, and ſometimes *ex tempore* exhorts. Then the Teacher concludes with prayer, and a bleſſing.

Lords Supper.

Once a moneth is a Sacrament of the Lords Supper, whereof notice is given uſually a fortnight before

before, and then all others departing ſave the Church, which is a great deale leſſe in number then thoſe that goe away, they receive the Sacrament, the Miniſters and ruling Elders ſitting at the Table, the reſt in their ſeats, or upon forms: All cannot ſee the Miniſter conſecrating, unleſſe they ſtand up, and make a narrow ſhift. The one of the teaching Elders prayes before, and bleſſeth, and conſecrates the Bread and Wine, according to the words of Inſtitution; the other prays after the receiving of all the members: and next Communion, they change turnes; he that began at that, ends at this: and the Miniſters deliver the Bread in a Charger to ſome of the chiefe, and peradventure gives to a few the Bread into their hands, and they deliver the Charger from one to another, till all have eaten; in like manner the cup, till all have dranke, goes from one to another. Then a Pſalme is ſung, and with a ſhort bleſſing the congregation is diſmiſſed. Any one, though not of the Church, may, in *Boſton*, come in, and * ſee the Sacrament adminiſtred, if he will: But none of any Church in the Country may receive the Sacrament there, without leave of the congregation, for which purpoſe he comes to one of the ruling Elders, who propounds his name to the congregation, before they goe to the Sacrament.

* Once I ſtood without one of the doores, and looked in, and ſaw the adminiſtration: Beſides, I have had credible relation of all the particulars from ſome of the members.

About two in the after-noone, they repaire to the meeting-houſe againe; and then the Paſtor begins, as before noone, and a Pſalme being Afternoone.

ſung, the Teacher makes a Sermon. He was wont, when I came firſt, to reade and expound a Chapter alſo before his Sermon in the afternoon. After and before his Sermon, he prayeth.

Baptiſme. After that enſues Baptiſme, if there be any, which is done, by either Paſtor or Teacher, in the Deacons ſeate, the moſt eminent place in the Church, next under the Elders ſeate. The Paſtor moſt commonly makes a ſpeech or exhortation to the Church, and parents concerning Baptiſme, and then prayeth before and after. It is done by waſhing or ſprinkling. One of the parents being of the Church, the childe may be baptized, and the Baptiſme is into the name of the *Father*, and of the *Sonne*, and of the *holy Ghoſt*. No ſureties are required.

Contribution. Which ended, follows the contribution, one of the Deacons ſaying, Brethren of the congregation, now there is time left for contribution, wherefore as God hath proſpered you, ſo freely offer. Upon ſome extraordinary occaſions, as building and repairing of Churches or meeting-houſes, or other neceſſities, the Miniſters preſſe a liberall contribution, with effectuall exhortations out of Scripture. The Magiſtrates and chiefe Gentlemen firſt, and then the Elders, and all the congregation of men, and moſt of them that are not of the Church, all ſingle perſons, widows, and women in abſence of their husbands, come up one after another one way, and bring their offerings to the Deacon at his ſeate, and put it into a box of wood for the purpoſe, if it bee money or papers;

papers; if it be any other chattle, they ſet it or lay it downe before the Deacons, and ſo paſſe another way to their ſeats againe. This contribution is of money, or papers, promiſing ſo much money: I have ſeene a faire gilt cup with a cover, offered there by one, which is ſtill uſed at the Communion. Which moneys, and goods the Deacons diſpoſe towards the maintenance of the Miniſters, and the poore of the Church, and the Churches occaſions, without making account, ordinarily.

Differences in contributions.

*But in *Salem* Church, thoſe onely that are of the Church, offer in publique; the reſt are required to give to the Miniſterie, by collection, at their houſes. At ſome other places they make a rate upon every man, as well within, as not of the Church, reſiding with them, towards the Churches occaſions; and others are beholding, now and then, to the generall Court, to ſtudy wayes to enforce the maintenance of the Miniſterie.

Admiſſions. Offences.

This done, then followes admiſſion of members, or hearing matters of offence, or other things, ſometimes till it be very late. If they have time, after this, is ſung a Pſalme, and then the Paſtor concludeth with a Prayer and a bleſſing.

Lectures. Faſts & feaſts.

Upon the week dayes, there are Lectures in divers townes, and in *Boſton*, upon Thurſdayes, when Maſter *Cotton* teacheth out of the *Revelation*. There are dayes of faſting, thanksgiving,

[a] And why not set fasting dayes & times, and set feasts, as well as let Synods in the Reformed Churches? [b] And why not holy dayes as well as the fift of November, and the dayes of Purim among the Jews? Besides, the commemoration of the blessed and heavenly mysteries of our ever blessed Saviour, and the good examples and piety of the Saints? What time is there for the moderate recreation of youth and servants, but after divine services on most of those dayes, seeing that upon the Sunday it is justly held unlawfull? And sure enough, at New-England, the Masters will and must hold their servants to their labour more then in other Countries well planted is needfull; therefore I think even they should doe well to admit of some Holy dayes too, as not a few of the wiser sort among them hold necessary and expedient.

and prayers upon [a] occasions, but no [b] holy dayes, except the Sunday.

Little reading, catechizing.

In some Churches, nothing is [c] read on the first day of the weeke, or Lords day, but [a] Psalme dictated before or after the Sermon, as at *Hingham*; there is no catechizing of children or others in any Church, (except in *Concord* Church, & in other places, of those admitted, in their receiving:) the reason given by some is, because when people come to be admitted, the Church hath tryall of their knowledge, faith, and repentance, and they want a direct Scripture for Ministers catechizing; As if, *Goe teach all Nations*, and *Traine up a childe in the way he should goe*, did not reach to Ministers catechizings. But, God be thanked, the generall Court was so wise, in *June* last, as to enjoyn, or take some course for such catechizing, as I am informed, but know not the way laid down in particular, how it should be done.

[c] Whereas in *England* every Sunday are read in publique, Chapters and Psalmes in every Church, besides the [redacted] Commandements, Epistle and Gospell, the Creed and other good formes and catechizings, and besides what is read upon Holy dayes and other dayes both in the parish, and Cathedrall and Collegiat Churches, & in the Universities, and other Chappels, the benefit whereof, doubtlesse, all wise men will acknowledge to be exceeding great, as well as publique preaching and expounding.

They

They call the dayes of the weeke, beginning at the firſt, ſecond, third, forth, fifth, ſixth, and ſeventh, which is Saturday: the moneths begin at March, by the names of the firſt, ſecond, and ſo forth to the twelfth, which is *February*: becauſe they would *avoid all memory* of heatheniſh and idols *names*: And ſurely it is good to overthrow heatheniſme by all good wayes and meanes. But there hath not been any ſent forth by any Church to learne the Natives language, or to inſtruct them in the Religion; Firſt, becauſe they ſay they have not to do with them being without, unleſſe they come to heare and learn Engliſh. Secondly, ſome ſay out of *Rev.* 15. laſt, it is not probable that anynation more can be converted, til the calling of the Jews; *till the ſeven plagues finiſhed none was able to enter into the Temple*, that is, the Chriſtian Church, and the *ſeventh Viall* is not yet poured forth, and God knowes when it will bee. Thirdly, becauſe all Churches among them are equall, and all Officers equall, and ſo betweene many, nothing is done that way. They muſt all therefore equally beare the blame; for indeede I humbly conceive that by their principles, no Nation can or could ever be converted. Therefore, if ſo, by their principles how can any Nation be governed? They have nothing to excuſe themſelves in this point of not labouring with the Indians to inſtruct them, but their want of a ſtaple trade, and other buſineſſes taking them up. And it is true, this may excuſe *à tanto*.

Dayes and moneths how called.

Neglect of inſtructing the Indians.

Of late ſome Churches are of opinion, that any

Charity.

may be admitted to Church-fellowſhip, that are not extremely ignorant or ſcandalous: but this they are not very forward to practice, except at *Newberry*. Beſides, many good people ſcruple their Church Covenant, ſo highly tearmed by the moſt of them, a part of the * Covenant of grace; and particularly, one Maſter *Martin* for ſaying in argumentation, that their Church Covenant was an humane invention, and that they will not leave till it came to the ſwords point, was fined ten pounds, his cow taken and ſold for the money. A Miniſter ſtanding upon his Miniſtery, as of the Church of *England*, and arguing againſt their Covenant, and beeing elected by ſome of *Weymouth* to be their Miniſter, was compelled to recant ſome words; one that made the election, & got hands to the paper, was fined 10. pounds, and thereupon ſpeaking a few croſſe words, 5. pound more, and payed it downe preſently; Another of them for ſaying one of the Miniſters of the Bay was a Browniſt, or had a Browniſticall head, and for a ſuppoſed lie, was whipt: and all theſe by the generall or quarter civill Courts.

* The Covenant of Grace of the New Teſtament, it is true, makes the whole univerſall Church of Chriſt, and every part thereof, or at leaſt belongeth thereunto: but allowing Churches a Covenant of Reformation tending to the better ordering and well-being of themſelves, and for other politique reſpects, this is as much as they at New-England can juſtly make of their Covenant, and ſome that are judicious among themſelves have acknowledged it: And yet, even this, unleſſe it be made and guided by good counſell, and held with dependance and concatenation upon ſome chiefe Church or Churches, may tend to much diviſion and confuſion, as is obvious to the underſtanding of thoſe that are but a little verſed in ſtudy of theſe points.

Touching

Touching the government of the Common-Weale there.

NOne may now be a *Freeman* of that Common-wealth, being a Societie or Corporation, named by the name of the *Governour, Deputy Governour, and Aſſiſtants of the Societie of the Mattachuſets Bay in New-England*, unleſſe he be a Church member amongſt them. None have voice in elections of Governours, Deputy, and Aſſiſtants; none are to be Magiſtrates, Officers, or Jurymen, grand or petite, but *Freemen*. The Miniſters give their votes in all elections of Magiſtrates. Now the moſt of the perſons at *New-England* are not admitted of their Church, and therefore are not *Freemen*, and when they come to be tryed there, be it for life or limb, name or eſtate, or whatſoever, they muſt bee tryed and judged too by thoſe of the Church; who are in a ſort their adverſaries: how equall that hath been, or may be, ſome by experience doe know, others may judge.

Eccleſia regnans.

The manner of the elections is this: At firſt, the chiefe Governour and Magiſtrates were choſen in *London*, by erection of hands, by all the *Free-men* of this *Society*. Since the tranſmitting of the Patent into *New-England*, the election is not by voices, nor erection of hands, but by papers, thus:

Elections of the Governour & chiefe Magiſtrates.

The generall Court-electory ſitting, where are preſent in the Church, or meeting-houſe at *Boſton*,

Boſton, the old Governour, Deputy, and all the Magiſtrates, and two Deputies or Burgeſſes for every towne, or at leaſt one, all the *Freemen* are bidden to come in at one doore, and bring their votes in paper, for the new Governour, and deliver them downe upon the table, before the Court, and ſo to paſſe forth at another doore. Thoſe that are abſent, ſend their votes by proxies. All being delivered in, the votes are counted, and according to the major part, the old Governour pronounceth, that ſuch an one is choſen Governour for the yeare enſuing. Then the *Freemen*, in like manner, bring their votes for the Deputy Governour, who being alſo choſen, the Governour propoundeth the Aſſiſtants one after the other. New Aſſiſtants are, of late, put in nomination, by an order of general Court, beforehand to be conſidered of: If a *Freeman* give in a blanck, that rejects the man named; if the *Freeman* makes any mark with a pen upon the paper which he brings, that elects the man named; then the blancks and marked papers are numbred, and according to the major part of either, the man in nomination ſtands elected or rejected. And ſo for all the Aſſiſtants. And after every new election, which is, by their Patent, to be upon the laſt Wedneſday in every Eaſter Terme, the new Governour and Officers are all new ſworn. The Governour and Aſſiſtants chooſe the Secretary. And all the Court conſiſting of Governour, Deputy, Aſſiſtants, and Deputies of towns, give their votes as well as the reſt; and the *Miniſters*, and

and *Elders*, and all *Church-officers*, have their *votes* alſo in all theſe elections of chiefe Magiſtrates. Conſtables, and all other inferiour Officers, are ſworn in the generall, quarter, or other Courts, or before any Aſſiſtant.

Every *Free-man*, when he is admitted, takes a ſtrict oath, to be true to the Society, or juriſdiction: In which oath, I doe not remember expreſſed that ordinary ſaving, which is and ought to be in all oathes to other Lords, *Saving the faith and truth which I beare to our Soveraigne Lord the King*, though, I hope, it may be implyed. Freemen their oath.

There are two generall Courts, one every halfe yeare, wherein they make Lawes or Ordinances: The Miniſters adviſe in making of Laws, eſpecially Eccleſiaſticall, and are preſent in Courts, and adviſe in ſome ſpeciall cauſes criminall, and in framing of Fundamentall Lawes: But not many Fundamentall Lawes are yet eſtabliſhed: which, when they doe, they muſt, by the words of their Charter, make according to the Laws of *England*, or not contrary thereunto. Here they make taxes and levies. Courts and Laws.

There are beſides foure quarter Courts for the whole Juriſdiction, beſides other petie Courts, one every quarter, at *Boſton*, *Salem*, and *Ipſwich*, with their ſeverall juriſdictions, beſides every towne, almoſt, hath a petie Court for ſmall debts, and treſpaſſes under twenty ſhillings.

In the generall Court, or great quarter Courts, before the Civill Magiſtrates, are tryed Actions and cauſes.

all actions and cauſes civill and criminall, and alſo Eccleſiaſticall, eſpecially touching non-members: And they themſelves ſay, that in the generall and quarter Courts, they have the power of Parliament, Kings Bench, Common Pleas, Chancery, High Commiſſion, and Star-chamber, and all other Courts of England, and in divers caſes have exerciſed that power upon the Kings Subjects there, as is not difficult to prove. They have put to death, baniſhed, fined men, cut off mens eares, whipt, impriſoned men, and all theſe for Eccleſiaſticall and Civill offences, and without ſufficient record. In the leſſer quarter Courts are tryed, in ſome, actions under ten pound, in *Boſton*, under twenty, and all criminall cauſes not touching life or member. From the petie quarter Courts, or other Court, the parties may appeale to the great quarter Courts, from thence to the generall Court, from which there is no appeale, they ſay: Notwithſtanding, I preſume their Patent doth reſerve and provide for Appeales, in ſome caſes, to the Kings Majeſty.

Grand Juries. The generall and great quarter Courts are kept in the Church meeting-houſe at *Boſton*. Twice a yeare, in the ſaid great quarter Courts held before the generall Courts, are two grand Juries ſworne for the Juriſdiction, one for one Court, and the other for the other, and they are charged to enquire and preſent offences reduced, by the Governour, who gives the charge, moſt anend, under the Heads of the *ten Commandements*:

And

And a draught of a body of fundamentall laws, according to the judiciall Laws of the Jews, hath been contrived by the *Miniſters* and *Magiſtrates*, and offered to the generall Court to be eſtabliſhed and publiſhed to the people to be conſidered of, and this ſince his Majeſties command came to them to ſend over their Patent: Among which Lawes, that was one I excepted againſt, as you may ſee in the paper following, entituled, *Of the Church her liberties, preſented to the Governour and Magiſtrates of the Bay, 4. Martii, 1639.* Notwithſtanding, a by-law, to that or the like effect, hath been made, and was held of force there when I came thence: yet I confeſſe I have heard one of their wiſeſt ſpeak of an intention to repeale the ſame Law.

Matters of debt, treſpaſſe, and upon the caſe, and equity, yea and of hereſie alſo, are tryed by a Jury. Which although it may ſeeme to be indifferent, and the Magiſtrates may judge what is Law, and what is equall, and ſome of the chief Miniſters informe what is hereſie, yet the Jury may finde a generall verdict, if they pleaſe; and ſeldome is there any ſpeciall verdict found by them, with deliberate arguments made thereupon, which breeds many inconveniences. Tryals.

The parties are warned to challenge any Juryman before he be ſworn; but becauſe there is but one Jury in a Court for tryall of cauſes, and all parties not preſent at their ſwearing, the liberty of challenge is much hindred, and ſome inconveniencies doe happen thereby. Jurors are returned

by the Marſhall, he was at firſt called the Bedle of the Societie. Seldome is there any matter of record, ſaving the verdict many times at randome taken and entred, which is alſo called the judgment. And for want of proceeding duly upon record, the government is cleerely arbitrary, according to the diſcretions of the Judges and Magiſtrates for the time being. And humbly I appeale to his royall Majeſty, and his honourable and great Counſell, whether or no the proceedings in ſuch matters as come to be heard before Eccleſiaſticall Judges, be not fit to be upon Record; and whether Regiſters, Advocates, and Procurators, be not neceſſary to aſſiſt the poore and unlearned in their cauſes, and that according to the warrant and intendment of holy Writ, and of right reaſon. I have knowne by experience, and heard divers have ſuffered wrong by default of ſuch in *New-England*. I feare it is not a little degree of pride and dangerous improvidence to ſlight all former lawes of the Church or State, caſes of experience and precedents, to go hammer out new, according to ſeverall exigencies, upon pretence that the Word of God is ſufficient to rule us: It is true, it is ſufficient, if well underſtood. But take heede my brethren, deſpiſe not learning, nor the worthy Lawyers of either gown, leſt you repent too late.

The parties in all cauſes, ſpeake themſelves for the moſt part, and ſome of the Magiſtrates where they thinke cauſe requireth, doe the part of Advocates without fee or reward. Moſt matters

are

are preſently heard, and ended the ſame Court, the party defendant having foure dayes warning before; but ſome cauſes come to be heard again, and new ſuits grow upon the old.

Profane ſwearing, drunkenneſſe, and beggers, are but rare in the compaſſe of this Patent, through the circumſpection of the Magiſtrates, and the providence of God hitherto, the poore there living by their labours, and great wages, proportionably, better then the rich, by their ſtocks, which without exceeding great care, quickly waſte. Prophaneneſſe beaten downe.

A Paper of certaine Propoſitions to the generall Court, made upon requeſt, 8. Iunii, 1639.

1. IT were good, that all actions betweene parties, were entred in the Court book, by the Secretary, before the Court ſits.

2. That every action be declared in writing, and the defendants anſwer, generall or ſpeciall, as the caſe ſhall require, be put in writing, by a publique Notarie, before the cauſe be heard.

3. The Secretary to take the verdicts, and make forth the judiciall Commands or Writs.

4. The publique Notarie ro record all the proceedings in a fair book, and to enter executions of commands done, & ſatisfactions acknowledged.

5. The fees, in all theſe, to be no more then in an inferiour Court of Record in *England*, and to be allowed by the generall Court, or Court of Aſſiſtants.

The benefit hereof to the publique good.

1. IT will give an eaſie and quick diſpatch to all Cauſes: For thereby the Court and Jury will quickly ſee the point in hand, and accordingly give their verdict and judgement.

2. The Court ſhall the better know, conſtantly, how to judge the ſame things; and it is not poſſible, that Judges ſhould, alwayes, from time to time, remember clearly, or know to proceed certainly, without a faithfull Record.

3. The parties may hereby more ſurely, and clearly obtaine their right; for through ignorance and paſſion, men may quickly wrong one another, in their bare words, without a Record.

4. Hereby ſhall the Law of God and Juſtice be duly adminiſtred to the people, according to more certaine and unchangeable rules, ſo that they might know what is the Law, and what right they may look for at the mouthes of all their Judges.

5. Hereby the Subjects have a great part of their evidences and aſſurances for their proprieties, both of lands and goods.

A Paper touching the Church her liberties, delivered at Boſton, 4. *Martii*, 1639.

To the Right Worſhipfull the Governour, Deputy Governour, Councellars, and Aſſiſtants, for this Iuriſdiction.

WHereas you have been pleaſed to cauſe me to tranſcribe certain Breviats of Propoſitions, delivered to the laſt generall Court, for the eſtabliſhing a body of Lawes, as is intended, for the glory of God, and the wel-fare of this People and Country; and publiſhed the ſame, to the intent that any man may acquaint you, or the Deputies for the next Court, with what he conceives fit to be altered or added, in or unto the ſaid lawes; I conceive it my duty to give you timely notice of ſome things of great moment, about the ſame Lawes, in diſcharge of my conſcience, which I ſhall, as *Amicus curiæ*, pray you to preſent with all faithfulneſſe, as is propoſed, to the next generall Court, by it, and the reverend Elders, to be further conſidered of, as followeth:

1. It is propounded to be one chiefe part of the charge, or office of the Councell intended, to take care, that the *converſion* of the *Natives* be endeavoured.

2. It is propoſed, as a liberty, that a convenient* number of Orthodoxe Chriſtians, allowed

* Although ſome have held that three or two may make a Church, yet I have heard Maſter *Cotton* ſay, that a Church could not be without the number of ſixe or ſeaven at leaſt, and ſo was their practiſe while I was there, at *Weymouth*, and *New Taunton*, and at *Lin*, for *Long Iſland*; Becauſe if there are but three, one that is offended with another, cannot upon cauſe tel the Church, but one man.

to

to plant together in this Juriſdiction, may gather themſelves into a Church, and elect and ordaine their Officers, men fit for their places, giving notice to ſeven of the next Churches, one moneth before thereof, and of their names, and that they may exerciſe all the ordinances of God according to his Word, and ſo they proceede according to the rule of God, and ſhall not be hindered by any Civill power; nor will this Court allow of any Church otherwiſe gathered.

This clauſe *(nor will the Court allow of any Church otherwiſe gathered)* doth as I conceive contradict the firſt propoſition.

My reaſons are theſe.

1. If the *converſion of the Natives* muſt be endeavoured, then ſome wiſe and godly men (they ſhould be of your *graveſt and beſt men*) muſt bee ſent forth to teach them to know God.

2. When ſuch are ſent, they muſt bee either ſent immediately by the Lord, or mediately by his Churches.

3. If the Churches ſend men, they that are ſent muſt be ſent by impoſition of *hands of the Presbyterie*.

Now

Now when Churches are thus gathered or planted, they are gathered by Miniſters, doing the works of Apoſtles and Enangeliſts, which hath ever been, and is the ordinary and regular way of gathering or planting Churches, (and not as is propoſed, a convenient number of Orthodoxe Chriſtians, gathering themſelves into a Church) and yet when ſuch a Church is gathered by Church-meſſengers and Miniſters, this Court is adviſed not to allow the ſame; which, I conceive, is to ſay, The converſion of the Natives ſhall not be endeavoured, orderly, according to the rule of God.

Againe, it would be conſidered, that when men are ſent forth, whether they ſhould not be ſent forth *two*, and by *two* at leaſt, as the Scriptures beare, and for divers good reaſons, which lye not hid to your wiſdomes.

That you would be pleaſed to ſhew unto the Elders theſe things to be conſidered, and that they would well weigh, whether or no thoſe Miniſters and Meſſengers ſent by Churches, ſhould not viſit the Churches which they plant;

Other things there are, wherein, I think, I could alſo, to good purpoſe, move ſomewhat to your Worſhips, which lyes more directly in the way, and calling, I have been educated, if I were required, but this thing lying upon my conſcience, I could not well paſſe by: Wherefore I ſhall requeſt it may be conſidered.

1. Whether it be not fit to leave out, at leaſt,

to plant together in this Juriſdiction, may gather themſelves into a Church, and elect and ordaine their Officers, men fit for their places, giving notice to ſeven of the next Churches, one moneth before thereof, and of their names, and that they may exerciſe all the ordinances of God according to his Word, and ſo they proceede according to the rule of God, and ſhall not be hindered by any Civill power; nor will this Court allow of any Church otherwiſe gathered.

This clauſe *(nor will the Court allow of any Church otherwiſe gathered)* doth as I conceive contradict the firſt propoſition.

My reaſons are theſe.

1. If the *converſion of the Natives* muſt be endeavoured, then ſome wiſe and godly men (they ſhould be of your *graveſt and beſt men*) muſt bee ſent forth to teach them to know God.

2. When ſuch are ſent, they muſt bee either ſent immediately by the Lord, or mediately by his Churches.

3. If the Churches ſend men, they that are ſent muſt be ſent by impoſition of *hands of the Presbyterie*.

Now

Now when Churches are thus gathered or planted, they are gathered by Miniſters, doing the works of Apoſtles and Evangeliſts, which hath ever been, and is the ordinary and regular way of gathering or planting Churches, (and not as is propoſed, a convenient number of Orthodoxe Chriſtians, gathering themſelves into a Church) and yet when ſuch a Church is gathered by Church-meſſengers and Miniſters, this Court is adviſed not to allow the ſame; which, I conceive, is to ſay, The converſion of the Natives ſhall not be endeavoured, orderly, according to the rule of God.

Againe, it would be conſidered, that when men are ſent forth, whether they ſhould not be ſent forth *two*, and by *two* at leaſt, as the Scriptures beare, and for divers good reaſons, which lye not hid to your wiſdomes.

That you would be pleaſed to ſhew unto the Elders theſe things to be conſidered, and that they would well weigh, whether or no thoſe Miniſters and Meſſengers ſent by Churches, ſhould not viſit the Churches which they plant?

Other things there are, wherein, I think, I could alſo, to good purpoſe, move ſomewhat to your Worſhips, which lyes more directly in the way, and calling, I have been educated, if I were required, but this thing lying upon my conſcience, I could not well paſſe by: Wherefore I ſhall requeſt it may be conſidered.

1. Whether it be not fit to leave out, at leaſt,

that contradictory clauſe, *viz. Nor will this Court allow of any Church otherwiſe gathered?*

2. Whether it be not better to let the liberty run thus, in generall,

The holy Church of God ſhall enjoy all her juſt liberties?

A Paper intended for the honoured John Winthrop, *Eſquire, late Governour. Boſton, Maii* 2, 1640.

IF you ſee a neceſſity of *baptizing* them without, If an ingagement of *Propagation* of the truth to the Infidel *Natives:*

Then conſider, whether by the Kings leave, ſome Churches may not be appointed to ſend their chiefe Paſtors, and other Miniſters, to doe ſuch works.

Alſo with ſome kind of ſubjection, or acknowledgement of authority of the Miniſterie in *England*, if it be but by way of advice, which is cleare to me you may doe:

I make no doubt but in all things requiſite for the ſtate of the Country, they will yeeld you all faire liberties.

Nay, I am perſwaded, the Kings Majeſty will not ſend any unexperienced Governour to afflict, but make you Patentees againe, or at leaſt, after the manner of other Plantations, reſtoring not onely favour, but other benefits, whereof, under God, to us *Engliſhmen*, he is the Fountaine. The Kings Attorney did offer ſome of you this in my hearing, I meane, the renewall of your Patent.

Nay

Nay further, if you would invent, and deviſe what the King may doe for the Country, you might obtaine.

The very converſion of theſe poore naked people, which is very hopefull, and much prepared for *per accidens*, or Gods owne providence, bringing good out of evill, will rejoyce the hearts of all Chriſtians in our deare native Countrey, and here: and of it ſelfe (if there were no other deſirable things here, as bleſſed be God there are many) would cauſe a continued confluence of more people then you can tell well where to beſtow for the preſent.

The Fiſhing trade would be promoted with authority.

Hereby would you give the greater teſtimony to the cauſe of Reformation.

Hereby will you, under God and the King, make Church-work, and Common-wealth work indeed, and examples to all Countryes.

You will enrich your Countries both, in ſhort time. The Heathens in time, I am perſwaded, will become zealous Chriſtians, then will they labour, get cloathes, and ſubſtance about them. In vaine doe ſome think of civillizing them, either by the ſword, or otherwiſe, till (withall) the Word of God hath ſpoken to their hearts: wherein I conceive great advice is to be taken.

For which purpoſe a Preſſe is neceſſary, and may be obtained, I hope, ſo that wiſe men watch over it.

Conſider how poorely your Schooles goe on,

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For which purpoſe a Preſſe is neceſſary, and may be obtained, I hope, ſo that wiſe men watch over it.

Conſider how poorely your Schooles goe on,

you muſt depend upon *England* for help of learned men and Schollers, bookes, commodities infinite almoſt.

No doubt but the King, this way, will make your authority reach even to the Dutch Southward, and to the French Northward. *New-England* indeede without fraction. A facile way, taking out the core of malice.

The converſion and ſubduing of a Nation, and ſo great a tract of ground, is a work too weighty for ſubjects any much longer to labour under without Royall aſſiſtance, as I apprehend, I think, in religious reaſon.

If any ſhall ſuggeſt, that your Churches may ſend forth men of their own authority;

Conſider, if it may be done warrantably by the Word of God, as peradventure it may be ſo.

Yet you will be in danger, *rebus ſic ſtantibus*, of great imputations.

That you infringe *Regall power*,
And Eccleſiaſticall.

Wheron adverſaries will ſure enough make fearfull worke.

And beſides, ſome reformations (under favour) have been too deep, at leaſt for others to follow.

They were alſo unexperienced of miſſion to convert Infidels.

Is *Geneva* without her faults? or *Holland*, *Rotterdam*, *Amſterdam*, without theirs? what experience have they of miſſion, or ever had?

Now I beſeeech you grave Sir, doe you thinke it good, honourable, ſafe, for us poore men here,

or

or for the Religion and Profeſſors thereof in generall, in the whole world, that ſuch as have the name of the moſt zealous, ſhould be the firſt example of almoſt utmoſt provocation to our owne Soveraigne?

For my part, I diſclaime *Parker*,

And encline to *Hooker*, *Iewel*, as to government.

Great men have great burthens, therefore they have their counſels croſſe, and ſometimes they uſe them both.

You heare enough on the other ſide,

Heare now this, on this, and the Lord guide your ſpirit.

Odere Reges dicta, qua dici jubent.

Theſe are the Miniſters of the Bay.

Miniſters names.

AT *Boſton*, maſter *Cotton* Teacher, maſter *Wilſon* Paſtor: At *Roxbury*, maſter *Weld* Paſtor, maſter *Eliott* Teacher: At *Dorcheſter*, maſter *Mather* Paſtor or Teacher, and Maſter *Burgh* out of office: At *Braintree*, Maſter *Thomſon* Paſtor, Maſter *Flint* Teacher: At *Weymouth*, Maſter *Newman* Paſtor, Maſter *Parker* out of office: At *Hingham*, maſter *Hubbard* Paſtor, maſter *Peck* Teacher: They refuſe to baptize old *Ottis* grandchildren, an ancient member of their own Church. At *Charleſtowne*, Maſter *Symms* Paſtor, maſter *Allen* Teacher: At *Cambridge*, maſter *Sheppard* Paſtor, maſter *Dunſter* School-maſter; divers young Schollers are there under him to the number of almoſt twenty: At *Watertowne*, maſter *Phillips*

Paſtor, maſter *Knolls* Paſtor: At *Dedham*, another maſter *Phillips* out of office, and maſter *Allen* Paſtor or Teacher: At *Sudbury*, maſter *Brown* in office, maſter *Fordham* out of office: At *Lynne*, maſter *Whiting* Paſtor, maſter *Cobbet* Teacher: At *Salem*, maſter *Peter* Paſtor, maſter *Norris* Teacher, and his Sonne a Schoole-maſter: At *Ipſwich*, maſter *Rogers* Paſtor, maſter *Norton* Teacher, and maſter *Nathaniel Ward*, and his ſonne, and one Maſter *Knight*, out of employment: At *Rowley*, Maſter *Ezek. Rogers* Paſtor, Maſter *Miller*: At *Newberry*, Maſter *Noyſe* Paſtor, Maſter *Parker* Teacher: He is ſonne of Maſter *Robert Parker*, ſomtime of *Wilton*, in the County of *Wiltes*, deceaſed, who in his life time writ that miſ-learned and miſtaken Book *De Politeia Eccleſiaſtica*. At *Salisbury*, Maſter *Worſter* Paſtor: At *Hampton*, Maſter *Bachellor* Paſtor, Maſter *Dalton* Teacher: There are other School-maſters which I know not, in ſome of theſe townes.

The Magiſtrates in the Bay *are theſe:*

Magiſtrates names.

Maſter *Bellingham* the preſent Governour, maſter *Endecot* the preſent Deputy Governour, maſter *Winthrop*, maſter *Dudley*, maſter *Humfrey*, maſter *Saltonſtall*, maſter *Bradſtreat*, maſter *Stoughton*, maſter *Winthrop junior*, maſter *Nowell*, Aſſiſtants. Maſter *Nowell* is alſo Secretarie. Maſter *Stephen Winthrop* is Recorder, whoſe office is to record all Judgments, Mariages, Births, Deaths, Wills and Teſtaments, Bargaines and Sales, Gifts, Grants, and Mortgages. There is a *Marſhall*, who

who is as a *Sheriffe* or *Bailiffe*, and his Deputy is the *Gaoler* and executioner.

Marriages are ſolemnized and done by the Magiſtrates, and not by the Miniſters. * Probats of Teſtaments, and granting of Letters of Adminiſtration, are made and granted in the generall or great quarter Courts. At Burials, nothing is read, nor any Funeral Sermon made, but all the neighbourhood, or a good company of them, come together by tolling of the bell, and carry the dead ſolemnly to his grave, and there ſtand by him while he is buried. The Miniſters are moſt commonly preſent.

Marriages. Teſtaments. Adminiſtrat. Burials.

*Cauſes touching Matrimonie, and Teſtaments, and other Eccleſiaſticall cauſes, have been anciently by the good lawes of England, committed to the Clergie, upon

better grounds then many are aware of. Brethren, I pray conſider well that the Apoſtle doth allow judgements of controverſies to the Church, 1 *Cor.6.* And ſo they did anciently in other Countries, as well as in England, as appeares by S. *Auguſtines* profeſſion thereof, cited by one lately, *viz. That he* (the ſaid Father, and other holy men of the Church) *ſuffered the tumultuous perplexities of other mens cauſes touching ſecular affaires, either by determining them by judging, or in cutting them off by extreaties: which labour* (ſaith he) *we endure with conſolation in the Lord, for the hope of eternall life. To which moleſtations, the Apoſtle tyed us, not by his owne judgement, but by his judgement who ſpake in him.* Beſides, ſhould they judge theſe things, and labour for, and watch over us in the Lord, and not be recompenced as long as they doe well? I ſpeak not to countenance undue exactions, bribes, or other corruptions. I intend brevity, and therefore make bold to refer my Reader to the many learned arguments both in Law-books and Divinity of this ſubject.

They are very diligent in traynings of their ſouldiers and military exerciſes, and all except Magiſtrates, and Miniſters beare armes, or pay for to bee excuſed, or for ſpeciall reaſons are exempted by order of Court. The Captains, and Officers are ſuch as are admitted of the Church.

Trainings or Muſters.

But the people begin to complain, they are ruled like *ſlaves*, and in ſhort time ſhall have their

Grievances.

their children for the moſt part remain unbaptized: and ſo have little more priviledge then Heathens, unleſſe the diſcipline be amended and moderated.

Danger. It is feared, that Elections cannot be ſafe there long, either in Church or Common-wealth. So that ſome melancholy men thinke it a great deale ſafer to be in the midſt of troubles in a ſetled Common-wealth, or in hope eaſily to be ſetled, then in mutinies there, ſo far off from ſuccours.

New Plymouth Patent. M. *Rayner.* M. *Smith.* M. *Chancey* his controverſie. At *New Plymouth* they have but one * Miniſter, maſter *Rayner*; yet maſter *Chancey* lives there, and one maſter *Smith*, both Miniſters, they are not in any office there; maſter *Chancey* ſtands for dipping in baptiſme onely neceſſary, and ſome other things, concerning which there hath been much diſpute, and maſter *Chancey* put to the worſt by the opinion of the Churches adviſed withall.

*Eccleſ. 12. 11. *One ſhepheard:* James 3. 1. *Not many maſters.* Whether this be their ground, I know not; but what ever there be in others to adviſe and aſſiſt, the deciding, determining voice, I meane alſo the negative, in ſome caſes, ought, as I think, to be in the Paſtor: Be there never ſo many Miniſters in the Church, *Doe nothing without your Paſtor or Biſhop*, ſaith *Irenæus*: for whatſoever is faulty in the Church, the Biſhop is firſt and principally blamed, *Rev.* 2. and 3.

Taunton. M. *Hooke,* M. *Streate,* their ordination. *Cohannet*, alias *Taunton*, is in *Plymouth* Patent. There is a Church gathered of late, and ſome ten or twenty of the Church, the reſt excluded. Maſter *Hooke* Paſtor, maſter *Streate* Teacher. Maſter *Hooke* received ordination from the hands of one maſter *Biſhop* a School-maſter, and one *Parker* an Husbandman, and then maſter *Hooke* joyned in ordaining maſter *Streate*. One maſter *Doughty*, a Miniſter, oppoſed the gathering of the

M. *Doughty* his controverſie.

Church

Church there, alleadging that according to the Covenant of *Abraham*, all mens children that were of baptized parents, and ſo *Abrahams* children, ought to be baptized; and ſpake ſo in publique, or to that effect, which was held a diſturbance, and the Miniſters ſpake to the Magiſtrate to order him: The Magiſtrate commanded the Conſtable, who dragged maſter *Doughty* out of the Aſſembly. He was forced to goe away from thence, with his wife and children.

Divers other Towns and Miniſters.

There are alſo in this Patent divers other Plantations, as *Sandwich*, *Situate*, *Duxbury*, *Greenes-harbour*, and *Yarmouth*. Miniſters there are, maſter *Leveridge*, maſter *Blackwood*, maſter *Mathews*, and maſter *Andrew Hallet* a School-maſter. Maſter *Saxton* alſo, who was comming away when we did.

Iſland *Aquedney*.

At the Iſland called *Aquedney*, are about two hundred families. There was a Church, where one maſter *Clark* was Elder: The place where the Church was, is called *Newport*, but that Church, I heare, is now diſſolved; as alſo divers Churches in the Country have been broken up and diſſolved through diſſention. At the other end of the Iſland there is another towne called *Portſmouth*, but no Church: there is a meeting of ſome men, who there teach one another, and call it Propheſie. Theſe of the Iſland have a pretended civill government of their owne erection, without the Kings Patent. There lately they whipt one maſter *Gorton*, a grave man, for denying their power, and abuſing ſome of their Magiſtrates

Maſter *Gorton* whipt and baniſhed.

ſtrates with uncivill tearmes; the Governour, maſter *Coddington*, ſaying in Court, *You that are for the King, lay hold on Gorton*; and he againe, on the other ſide, called forth, *All you that are for the King, lay hold on Coddington*; whereupon *Gorton* was baniſhed the Iſland: ſo with his wife and children he went to *Providence*. They began about a ſmall treſpaſſe of ſwine, but it is thought ſome other matter was ingredient.

New Providence. At *Providence*, which is twenty miles from the ſaid Iſland, lives maſter *Williams*, and his company, of divers opinions; moſt are Anabaptiſts; they hold there is no true viſible Church in the *Bay*, nor in the world, nor any true Miniſterie. This is within no Patent, as they ſay; but they have of late a kind of government alſo of their owne erection.

M. Blakeſton. One maſter *Blakeſton*, a Miniſter, went from *Boſton*, having lived there nine or ten yeares, becauſe he would not joyne with the Church; he lives neere maſter *Williams*, but is far from his opinions.

Connecticot. There are five or ſix townes, and Churches upon the River *Connecticot*, where are worthy maſter *Hooker*, maſter *Warham*, maſter *Hewet*, and divers others, and maſter *Fenwike* with the Lady *Boteler*, at the rivers mouth in a faire houſe, and well fortified, and one maſter *Higgiſon*, a young man, their Chaplain. Theſe plantations have a Patent; the Lady was lately admitted of maſter *Hookers* Church, and thereupon her child was baptized.

Lady Boteler.

The

The Lady *Moody* lives at *Lynne*, but is of *Salem* Church, ſhee is (good Lady) almoſt undone by buying maſter *Humphries* farme, *Swampſcot*, which coſt her nine, or eleven hundred pounds. Lady *Moody*.

Beyond *Connecticott* are divers plantations, as *New-haven*, alias *Quinapeag*, where maſter *Davenport* is Paſtor, and one maſter *Iames* a Schoole-maſter; and another where maſter *Whitfield* is: and another where maſter *Pridgeon* is, and ſome others, almoſt reaching to the Dutch plantation ſouthward. Among theſe are my old acquaintance, maſter *Roger Ludlow*, maſter *Froſt*, ſometime of *Nottingham*, and his ſonnes, *Iohn Grey* and *Henry Grey*; the Lord in his goodneſſe provide for them; they have a Miniſter, whoſe name I have forgotten, if it be not maſter *Blackwell*. I do not know what Patent theſe have. *New Haven*.

Long Iſland is begun to be planted, and ſome two Miniſters are gone thither, or to goe, as one maſter *Peirſon*, and maſter *Knowles*, that was at *Dover*, *alias Northam*. A Church was gathered for that Iſland at *Lynne*, in the *Bay*, whence ſome, by reaſon of ſtraitneſſe, did remove to the ſaid Iſland; and one maſter *Simonds*, heretofore a ſervant unto a good gentlewoman whom I know, was one of the firſt Founders. Maſter *Peter* of *Salem* was at the gathering, and told me the ſaid maſter *Henry Simonds* made a very cleare confeſſion. Notwithſtanding he yet dwels at *Boſton*, and they proceed on but ſlowly. The Patent is granted to the Lord *Starling*; but the *Dutch* claime part of the Iſland, or the whole: for their plan- *Long Iſland*.

tation is right over againſt, and not far from the South end of the ſaid Iſle. And one Lieutenant *Howe* pulling downe the Dutch Arms on the Iſle, there was like to be a great ſtir, what ever may become of it. The Dutch alſo claime *Quinapeag*, and other parts.

Paſcattaqua. At *Northam*, alias *Paſcattaqua*, is maſter *Larkham* Paſtor. One maſter *H. K.* was alſo lately Miniſter there, with maſter *Larkham*. They two fell out about baptizing children, receiving of members, buriall of the dead; and the contention was ſo ſharp, that maſter *K.* and his party roſe up, and excommunicated maſter *Larkham*, and ſome that held with him: And further, maſter *Larkham* flying to the Magiſtrates, maſter *K.* and a Captaine raiſed Armes, and expected helpe from the *Bay*; maſter *K.* going before the troop with a Bible upon a poles top, and he, or ſome of his party giving forth, that their ſide were *Scots*, and the other *Engliſh*: Whereupon the Gentlemen of Sir *Ferdinando Gorges* plantation came in, and kept Court with the Magiſtrates of *Paſcattaqua*, (who have alſo a Patent) being weake of themſelves. And they fined all thoſe that were in Armes, for a Riot, by Indictment, Jury, and Verdict, formally. Nine of them were cenſured to be whipt, but that was ſpared. Maſter *K.* and the *Captain* their leaders, were fined 100.l. a piece, which they are not able to pay. To this broyle came maſter *Peter* of *Salem*, and there gave his opinion, at *Northam*, that the ſaid excommunication was a nullity.

M. Larkham excommunicated.

A broyle or riot.

Epiſcopacie.

Maſter

Maſter *Thomas Gorgs* ſonne of *Captain Gorgs* of *Batcombe*, by *Chedder* in *Somerſetſhire*, is principall Commiſſioner for the *Province of Maigne*, under Sir *Ferdinando*, but he was not at that Court at *Northham* himſelfe. Maſter *Wards* ſonne is deſired to come into the *Province of Maigne*. There is one maſter *Ienner* gone thither of late. There is want of good Miniſters there; the place hath had an ill report by ſome, but of late ſome good acts of Juſtice have been done there, and divers Gentlemen there are, and it is a Countrey very plentifull for fiſh, fowle, and veniſon. Province of *Maigne.*

Not farre from *Northam* is a place called *Exeter*, where maſter *Wheelwright* hath a ſmall Church. *Exeter.*

And at *Cape Anne*, where fiſhing is ſet forward, and ſome ſtages builded, there one maſter *Raſhley* is Chaplain: for it is farre off from any Church: *Raſhley* is admitted of *Boſton* Church, but the place lyeth next *Salem*, and not very far further from *Ipſwich*. *Cape Anne.* Fiſhing.

The *Iſle* of *Shoales* and *Richmonds Iſle*, which lie neere *Paſquattaqua*, and good fiſhing places. Iſles of *Shoales* and *Richmond.*

About one hundred and fifty leagues from *Boſton* Eaſtward is the *Iſle of Sables*, whither one *John Webb*, alias *Evered*, an active man, with his company are gone with commiſſion from the *Bay*, to get Sea-horſe teeth and oyle. Iſle of *Sables.*

Eaſtward off *Cape Codd* lyeth an Iſland called *Martins Vineyard*, uninhabited by any Engliſh, but Indians, which are very ſavage. *Martins* Vineyard.

French and *Dutch*.

Northward from the *Bay*, or Northeaſt, lyeth the *French* plantation, who take up bever there, and keepe ſtrict government, boarding all veſſels that come neare them, and binding the maſters till the governour, who is a Noble-man, know what they are; and ſouth of *New-England* the *Dutch* take up the bever.

Virginia.

Three hundred Leagues ſouth from the *Bay* along the coaſts, lyeth *Virginia*; neare to that is

Maryland.

Maryland, where they are Roman Catholiques, they ſay.

Swedes.

There was a ſpeech of ſome *Swedes* which came to inhabit neere *Delawar Bay*, but the number or certainty I know not.

New-found-land.

Three hundred leagues from the *Bay*, Eaſtward, lyeth *New-found-land*, where is a maine trade for fiſhing. Here we touched comming homeward.

Florida.

Florida lyes betweene *Virginia* and the *Bay* of *Mexico*, and had been a better Country for the *Engliſh* to have planted in, according to the opinion of ſome, but it is ſo neere the *Spaniard*, that none muſt undertake to plant there, without good Forces.

For the ſtate of the Country in the Bay *and thereabouts.*

THe Land is reaſonable fruitfull, as I think; they have cattle, and goats, and ſwine good ſtore, and ſome horſes, ſtore of fiſh and fowle, veniſon, and * corne, both *Engliſh* and *Indian*. They are indifferently well able to ſubſiſt for victuall. They are ſetting on the manufacture of linnen and cotton cloath, and the fiſhing trade, and they are building of ſhips, and have good ſtore of barks, catches, lighters, ſhallops, and other veſſels. They have builded and planted to admiration for the time. There are good maſts and timber for ſhipping, planks, and boards, clapboard, pipe-ſtaves, bever, and furres, and hope of ſome mines. There are Beares, Wolves, and Foxes, and many other wilde beaſts, as the Mooſe, a kind of Deere, as big as ſome Oxen, and Lyons, as I have heard. The Wolves and Foxes are a great annoyance. There are Rattle-ſnakes, which ſometimes doe ſome harme, not much; He that is ſtung with any of them, or bitten, he turnes of the colour of the Snake, all over his body, blew, white, and greene ſpotted; and ſwelling, dyes, unleſſe he timely get ſome Snake-weed; which if he eate, and rub on the wound, he may haply recover, but feele it a long while in his bones and body. Money is wanting, by reaſon of the failing of paſſengers theſe two laſt yeares, in a manner. They want help to goe forward

State of the Countrey of *New-England*.

* Wheat and Barley are thought not to be ſo good as thoſe grains in *England*; but the Rye and Peaſe are as good as the Engliſh: the Peaſe have no wormes at all. Beanes alſo there are very good.

forward, for their ſubſiſtance in regard of cloathing: And great pity it would be, but men of eſtates ſhould help them forward. It may bee, I hope, a charitable worke. The price of their cattell, and other things being fallen, they are not at preſent able to make ſuch returns to *England*, as were to be wiſhed for them: God above direct and provide for them. There are multitudes of godly men among them, and many poore ignorant ſoules. Of late ſome thirty perſons went in two ſmall Barks for the *Lords Iſle of Providence*, and for the Maine thereabout, which is held to be a beter countrey and climate by ſome: For this being in about 46. degrees of northerne latitude, yet is very cold in winter, ſo that ſome are frozen to death, or loſe their fingers or toes every yeere, ſometimes by carleſnes, ſometimes by accidents, and are loſt in ſnowes, which there are very deepe ſometimes, and lye long: Winter begins in October, and laſts till Aprill. Sixty leagues Northerly it is held not habitable, yet again in Summer it is exceeding hot. If ſhipping for conveyance were ſent thither, they might ſpare divers hundreds of men for any good deſign. The juriſdiction of the *Bay* Patent reacheth from *Paſcattaqua* Patent Northeaſt to *Plymouth* Patent Southward. And in my travailes there, I have ſeene the towns of *Newberry*, *Ipſwich*, *Salem*, *Lynne*, *Boſton*, *Charleſtowne*, *Cambridge*, *Watertowne*, *Concord*, *Roxbury*, *Dorcheſter*, and *Braintree* in the *Bay* Patent, *New Taunton* in *Plymouth* Patent, the Iſland *Aquedney*, and the two townes therein,

Newport

Newport and *Portſmouth*, and *New Providence* within the *Bay* of *Narhigganſets*. This for the ſatisfaction of ſome that have reported I was no Travailer in *New-England*.

Concerning the Indians, *or Natives.*

THey are of body tall, proper, and ſtraight; they goe naked, ſaving about their middle, ſomewhat to cover ſhame. Seldome they are abroad in extremity of Winter, but keep in their *wigwams*, till neceſſity drives them forth; and then they wrap themſelves in skins, or ſome of our Engliſh coorſe cloth: and for the Winter they have boots, or a kind of laced tawed-leather ſtockins. They are naturally proud, and idle, given much to ſinging, dancing, and playes; they are governed by *Sachems*, Kings; and *Saggamores*, petie Lords; by an abſolute tyrannie. Their women are of comely feature, induſtrious, and doe moſt of the labour in planting, and carrying of burdens; their husbands hold them in great ſlavery, yet never knowing other, it is the leſſe grievous to them. They ſay, *Engliſhman* much foole, for ſpoiling goodworking creatures, meaning women: And when they ſee any of our *Engliſh* women ſewing with their needles, or working coifes, or ſuch things, they will cry out, Lazie *ſquaes!* but they are much the kinder to their wives, by the example of the *Engliſh*. Their children, they will not part with, upon any terms, to be taught. They are of complexion ſwarthy and tawny; Of the *Indians*.

their children are borne white, but they bedawbe them with oyle, and colours, preſently. They have all black haire, that I ſaw.

In times of mourning, they paint their faces with black lead, black, all about the eye-brows, and part of their cheeks. In time of rejoycing, they paint red, with a kind of vermilion. They cut their haire of divers formes, according to their Nation or people, ſo that you may know a people by their cut; and ever they have a long lock on one ſide of their heads, and weare feathers of Peacocks, and ſuch like, and red cloath, or ribbands at their locks; beads of *wampompeag* about their necks, and a girdle of the ſame, wrought with blew and white *wampom*, after the manner of chequer work, two fingers broad, about their loynes: Some of their chiefe men goe ſo, and pendants of *wampom*, and ſuch toyes in their ears. And their women, ſome of the chiefe, have faire bracelets, and chaines of *wampom*. Men and women, of them, come confidently among the *Engliſh*. Since the *Pequid* war, they are kept in very good ſubjection, and held to ſtrict points of Juſtice, ſo that the *Engliſh* may travail ſafely among them. But the *French* in the Eaſt, and the *Dutch* in the South, ſell them guns, powder and ſhot. They have *Powahes*, or Prieſts, which are Witches, and a kind of Chirurgions, but ſome of them, notwithſtanding, are faine to be beholding to the *Engliſh* Chirurgions. They will have their times of *powaheing*, which they will, of late, have called Prayers, according to the *Engliſh* word. The

Powahe

Powahe labours himſelfe in his incantations, to extreame ſweating and wearineſſe, even to extaſie. The *Powahes* cannot work their witchcrafts, if any of the *Engliſh* be by; neither can any of their incantations lay hold on, or doe any harme to the *Engliſh*, as I have been credibly informed. The *Powahe* is next the King, or *Sachem*, and commonly when he dyes, the *Powahe* marryes the *Squa Sachem*, that is, the queene. They have marriages among them; they have many wives; they ſay, they commit much filthineſſe among themſelves. But for every marriage, the *Saggamore* hath a fadome of *wampom*, which is about ſeven or eight ſhillings value. Some of them will diligently attend to any thing they can underſtand by any of our Religion, and are very willing to teach their language to any *Engliſh*. They live much the better, and peaceably, for the *Engliſh*; and themſelves know it, or at leaſt their *Sachems*, and *Saggamores* know ſo much, for before they did nothing but ſpoile and deſtroy one another. They live in *Wigwams*, or houſes made of mats like little hutts, the fire in the midſt of the houſe. They cut downe a tree with axes and hatchets, bought of the *Engliſh*, *Dutch*, or *French*, & bring in the butt-end into the *wigwam*, upon the hearth, and ſo burne it by degrees. They live upon parched corne, (of late, they grinde at our *Engliſh* mills.) Veniſon, Bevers, Otters, Oyſters, Clammes, Lobſters, and other fiſh, Groundnuts, Akornes, they boyle all together in a kettle. Their riches are their *wampom*, bolles, trayes,

kettles, and ſpoones, bever, furres, and canoos. He is a *Sachem*, whoſe wife hath her cleane ſpoons in a cheſt, for ſome chief *Engliſh* men, when they come on gueſt wiſe to the *wigwam*. They lye upon a mat, with a ſtone, or a piece of wood under their heads; they will give the beſt entertainment they can make to any *Engliſh* comming amongſt them. They will not taſte ſweet things, nor alter their habit willingly; onely they are taken with tobacco, wine, and ſtrong-waters; and I have ſeene ſome of them in *Engliſh*, or *French* cloathes. Their ordinary weapons are bowes and arrowes, and long ſtaves, or halfe pykes, with pieces of ſwords, daggers, or knives in the ends of them: They have Captaines, and are very good at a ſhort mark, and nimble of foot to run away. Their manner of fighting is, moſt commonly, all in one fyle. They are many in number, and worſhip *Kitan*, their good god, or *Hobbamocco*, their evill god; but more feare *Hobbamocco*, becauſe he doth them moſt harme. Some of their Kings names are *Canonicus*, *Meantinomy*, *Owſhamequin*, *Cuſhamequin*, *Webbacowitts*, and *Squa Sachem* his wife: She is the Queene, and he is *Powahe*, and King, in right of his wife. Among ſome of theſe Nations, their policie is to have two Kings at a time; but, I thinke, of one family; the one aged for counſell, the other younger for action. Their Kings ſucceed by inheritance.

M. *Dunſter* a hopefull Schoolmaſter.

Maſter *Henry Dunſter*, Schoolmaſter of *Cambridge*, deſerves commendations above many; he hath

hath the plat-forme and way of converſion of the Natives, indifferent right, and much ſtudies the ſame, wherein yet he wants not oppoſition, as ſome other alſo have met with: He will, without doubt, prove an inſtrument of much good in the Countrey, being a good Scholar, and having skil in the Tongues; He will make it good, that the way to inſtruct the *Indians*, muſt be in their *owne* language, not *Engliſh*; and that their language may be perfected.

A *Note of ſome late occurrences touching Epiſcopacie.*

Some late occurrences concerning Epiſcopacie.

SOme of the learnedſt, and godlieſt in the *Bay*, begin to underſtand Governments; that it is neceſſary, when Miniſters or People fall out, to ſend other Miniſters, or they voluntarily to goe among them, to ſeek by all good wayes and meanes to appeaſe them.

And particularly, Maſter *Peter* went from *Salem* on foot to *New Dover*, alias *Paſcattaqua*, alias *Northam*, to appeaſe the difference betweene Maſter *Larkham* and Maſter *K.* when they had been up in Armes this laſt Winter time. He went by the ſending of the *Governour*, *Counſell*, and *Aſſiſtants* of the *Bay*, and of the Church of *Salem*; and was in much danger of being loſt, returning, by loſing his way in the woods, and ſome with him, but God be bleſſed they returned.

Againe he went a ſecond time, for appeaſing

the ſame difference, and had a Commiſſion to divers Gentlemen, maſter *Humfrey*, maſter *Bradſtreate*, Captaine *Wiggon*, and maſter *Simons*, to aſſiſt, and to heare and determine all cauſes civill and criminall, from the *Governour of the Bay*, under his hand, and the publique ſeale, and then maſter *K.* went by the worſt.

Maſter *Wilſon* did lately ride to *Greens harbour*, in *Plymouth* Patent, to appeaſe a broyle betweene one maſter *Thomas*, as I take it, his name is, and maſter *Blindman*, where maſter *Blindman* went by the worſt, and Captaine *Keayne* and others went with maſter *Wilſon* on horſeback.

Alſo at another time, maſter *Wilſon*, maſter *Mather*, and ſome others, going to the ordination of maſter *Hooke* and maſter *Streate*, to give them the right hand of fellowſhip, at *New Taunton*, there heard the difference betweene maſter *Hooke* and maſter *Doughty*, where maſter *Doughty* was overruled, and the matter carried ſomewhat partially, as is reported.

It may be, it will be ſaid, they did theſe things by way of love, and friendly adviſe: Grant that; But were not the counſelled bound to receive good counſell? If they would not receive it, was not the Magiſtrate ready to *aſſiſt*, and in a manner ready, according to duty, to *enforce* peace and obedience? did not the Magiſtrates *aſſiſt*? and was not maſter *K.* ſent away, or compounded with, to ſeek a new place at *Long Iſland*, maſter *Doughty* forced to the Iſland *Aquedney*, and maſter *Blindman* to *Connecticot*?

Queſtions

Queſtions to the Elders of Boſton, *delivered 9. Septemb.* 1640.

1. WHether a people may gather themſelves into a Church, without a Miniſter *ſent* of God?

2. Whether any People, or Congregation, may *ordaine* their owne Officers?

3. Whether the Ordination, by the hands of ſuch as are *not Miniſters*, be good?

To the which I received an Anſwer the ſame day:

TO the firſt, the Anſwer is affirmative; for though the people in this Countrey are not wont to gather themſelves into a Church, but (as you would have it) with the preſence and advice of ſundry Miniſters; yet it were lawfull for them to gather into a Church without them. For if it be the priviledge of every Church to chooſe their owne Miniſters, then there may be a Church, before they have Miniſters of their owne; for Miniſters of another Church have no power but in their owne Church.

To the ſecond and third; The ſecond and third *Queſtions* are coincident, and one Anſwer may ſerve for both: The Children of *Iſrael* did impoſe hands upon the *Levites*, *Num.*8. 10. and if the people have power to elect their owne officers, they have power alſo to ordaine them; for Ordination is but an Inſtallment of a man into that office,

office, whereto election giveth him right, nevertheleſſe ſuch a Church as hath a *Presbyterie*, ought to ordain their Officers by a *Presbyterie*, according to 1 *Tim.*4.14.

This Anſwer was brought me by Maſter Oliver, *one of the Elders, and Maſter* Pierce, *a Brother of* Boſton.

When I was to come away, one of the chiefeſt in the Country wiſhed me to deliver him a note of what things I miſliked in the Country, which I did, thus:

I doubt,

1. WHether ſo much time ſhould be ſpent in the publique Ordinances, on the Sabbath day, becauſe that thereby ſome neceſſary duties of the Sabbath muſt needs be hindred, as viſitation of the ſick, and poore, and family.

2. Whether matters of offence ſhould be publiquely handled, either before the whole Church, or ſtrangers.

3. Whether ſo much time ſhould be ſpent in particular catechizing thoſe that are admitted to the communion of the Church, either men or women; or that they ſhould make long ſpeeches; or when they come publiquely to be admitted, any ſhould ſpeak contradictorily, or in recommendation of any, unleſſe before the Elders, upon juſt occaſion.

4. Whether the cenſures of the Church ſhould be ordered, in publique, before all the Church, or ſtrangers, other then the denunciation of the

the cenſures, and pronunciation of the ſolutions.

5. Whether any of our *Nation* that is not extremely ignorant or ſcandalous, ſhould bee kept from the Communion, or his children from *Baptiſme.*

6. That many thouſands in this Countrey have forgotten the very principles of Religion, which they were daily taught in *England*, by ſet forms and Scriptures read, as the Pſalmes, firſt and ſecond Leſſon, the ten Commandments, the Creeds, and publique catechizings. And although conceived Prayer be good and holy, and ſo publike explications and applications of the Word, and alſo neceſſary both in and out of ſeaſon: yet for the moſt part it may be feared they dull, amaze, confound, diſcourage the weake and ignorant, (which are the moſt of men) when they are in ordinary performed too tediouſly, or with the neglect of the Word read, and other premeditated formes inculcated, and may tend to more ignorance and inconvenience, then many good men are aware of.

7. I doubt there hath been, and is much neglect of endeavours, to teach, civilize, and convert the *Indian Nation*, that are about the Plantations.

8. Whether by the received principles, it bee *poſſible* to teach, civilize, or convert them, or when they are converted, to maintain Gods worſhip among them.

9. That electorie courſes will not long be ſafe here, either in Church or Common-wealth.

10. That the civill government is not ſo equally adminiſtred, nor can be, divers orders or by-laws conſidered.

11. That unleſſe theſe things be wiſely and in time prevented, many of your uſefulleſt men will remove and ſcatter from you.

At *Boſton* July 5. 1641.

Certain Quæres about Church government, planting Churches, and ſome other Experiments.

1. WHether the people ſhould cal the Miniſter, or the Miniſter [a] gather the people?

2. When a Church is gathered or planted; ſhould they not have care in [b] propagating other Churches, in other places next them?

3. Whether ſhould not the firſt Church [c] viſit the later Churches planted by them, to ſee they keepe the faith and order, as long as ſhee remains her ſelfe in purity of Doctrine and worſhip?

4. How ſhall a Church propagate, and viſit other Churches? ſhall they do it by their members, ordinary Chriſtians, or by their Miniſters, [d] or Paſtors? ſhall they [e] intend ſuch propagation, or ſtay, till by their numbers increaſing, they are neceſſitated to ſwarme, or are perſecuted abroad?

5. If by their Paſtors, muſt there not bee more [f] Miniſters then one in the firſt Church? how elſe can any be ſpared to goe abroad about ſuch works upon occaſion?

6. When they have planted other Churches, muſt

[a] Mat. 10. 1. Mar. 3. 13. Act. 1. 4 & 2. 47. & 8. 5. 6. & 9. 32, 35. & 11. 19. 20. 21. 26.

[b] Acts 8. 14. & 9. 31. & 11. 22. 27. & 13 2. 3. & 14. 21. 19 28.

[c] Col. 2. 5. Act. 11. 27. & 15. 36. & 16. 4.

[d] Acts 8. 5. 14. & 11. 22, 27. & 13. 2, 3.

[e] Mat. 28. 19. Acts 13. 2, 3. & 8. 1.

[f] Acts 1. 2, 3, 4. & 2. 47 & 13. 1

must not the [g] first Church take care for the providing of Elders or Miniſters for theſe new planted Churches, and [h] ordain them, and ſometimes goe [i] or ſend ſome to teach them, and uphold the worſhip of God among them?

7. How can any preach, unleſſe he be [k] ſent? and how can he be ſent, unleſſe by impoſition of [l] hands of the Presbytery of the firſt Church?

8. If ſo, hath not the firſt Church and the Miniſters therof, Apoſtlolical [m] power in theſe things?

9. But have all [n] Churches and Miniſters this power? are they able? have they learned men enough, to [o] water where they have planted? If ſome ſhould not be of the [p] *Quorum*, as it were, in ordinations, and the like, what order, peace, or unity can be expected?

10. Againe, if all Churches and Miniſters have this power, equally, to exerciſe the work Apoſtolicall; muſt they not all then goe, or ſend abroad, to convert the Indians, and plant Churches? and how can all be ſpared abroad? Are all [q] Apoſtles? all Euangeliſts? where were the body, if ſo?

11. Will they not interfiere one upon another, and treſpaſſe upon one anothers [r] line, rule, or portion, which bleſſed S. *Paul* condemned in thoſe that entred into his labours?

12. When any other [s] Church, beſides the [t] firſt, hath power and ability to propagate and bring forth other Churches, may ſhe not doe well ſo to doe? muſt ſhe not? in her fitting line, obſerving peace, and holding communion with

[g] Act.1.25,26.
[h] Act.6.6. & 14.23.
[i] Act.8.14. & 11.22.
[k] Rom.10.15.
[l] Act.6.6.& 13.3. 1 Tim.4.14.
[m] Eph.4.11. Act.1.25. & 8.14.& 11.22.27
[n] Rom.16.1.
[o] 1 Cor.3.6.
[p] 2 Tim.1.6. 1 Tim.4.14. compared.
[q] 1 Cor.12.19,29.
[r] 2 Cor.10.12. to the end.
[s] Act.13.1,2,3
[t] Act.1.4.& 2.47.

the first, as long as they remain in purity both of them? and if a second, why not a third, and a fourth, and so forth to a competent number?

13. Whether the first and other Churches also having power and ability thus to propagate the Gospell and plant Churches, may not be fitly called, prime, chief, or principall seats of the Church, or [v] chiefe Churches?

[v] As *Hierusalem, Antioch, Ephesus*, Acts 11. 26.

14. Whether those Churches so gathered, in one Kingdome, Citie, or Principality, holding communion together, may not be fitly, in regard of their unity in Doctrine and worship, called the Church of such a Nation, or Province, [u] City, or Countrey?

[u] Acts 11. 22.

15. Whether is it probable, that the first Church Christian, that wee reade of to be, at [x] *Hierusalem*, was onely one congregation, or but as many as could meete in one place? had they not among them twelve Apostles, besides Elders, three thousand, at once added, whatever number there was besides? and had they such a large Temple or meeting-houses at their command in those dayes?

[x] Acts 1. 4, 15, 26, & 2. 41.

16. Whether the word *Church* bee not diversly taken in holy Scripture, and sometimes for a civill or uncivill assembly or congression? [y] *Acts* 19. 40. Καὶ τοῦτο εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν, and when he had thus spoken, he dismissed the assembly or Church?

[y] Act. 19. 40.

Fitzherb. N. B. 17. Whether anciently in *England*, some small assemblyes were not called Churches, as every pre-

preſentative Rectory or Parſonage is called *Eccleſia*, when others that were greater were not ſo called, as no Vicaridge, Donative or Chappel is called *Eccleſia* in our Law?

18. Whether the Rector, or Parſon that is a Presbyter in a Church, ſhould, being alone, rule abſolutely by himſelfe, without the concurrence, adviſe, or ſuperiour power of the Evangeliſticall [z] Paſtor of the Church, who had care in the plantation or erection of the Parſons Church? [z] 1 Cor. 5. 3, 4.

19. If not; ſhould the Vicar, Donative, Miniſter or Chaplain?

20. But where they have uſed to rule more abſolutely, (as in ſome peculiar juriſdictions in *England*) why may they not with the peace and unity of the Church, and by good adviſe, ſtil doe the ſame alway, with ſubordination to the Evangeliſticall leaders, and fit Chriſtian, and Nationall Synods?

21. If the Parſon ſhould not rule alone ordinarily, why ſhould the principall leaders rule ordinarily alone without the adviſe and aſſiſtance of a competent number of their Preſbyters, who may afford them counſell? Did not the holy Apoſtles adviſe with the Elders [a] ſometimes? is it ſafe for them or the whole? [a] Acts 15. 6. &c.

22. But were there any Biſhops ſuperintendent, over other Biſhops, or Presbyters, in the firſt hundred years after Chriſts birth? Did not Saint *Iames* write his Generall Epiſtle to the twelve *Objection.*

Tribes, which were then ſcattered abroad, no doubt, in many places, and therein mention for
b Iames 5.14. Rulers, onely *b* Elders? and S. *Peter* write his
c 1 Pet.5.1,2,3 generall Epiſtle, and therein direct or command the *c* Elders, not to over-rule the flock, the Lords inheritance? where was the Order of Biſhops? had not the Elders the rule? might they not elſe have returned anſwer, that the command concerned not them, but a certaine Order of men, called Biſhops, above us?

Anſwer. 23. Were not the Apoſtles and Euangeliſts
d Acts 1.20. then living, *d* Biſhops, and ſuperintendent over-
e 2 Cor.11.28. & Chap.10.12 to the end. ſeers? had they not the *e* care of all the Churches, in their lines? did not theſe holy Apoſtles, S. *Iames* and S. *Peter*, mention their owne names, in their Epiſtles? is it not plain, that *Peter* had over-ſight upon thoſe to whom he wrote, to ſee that they did not over-rule, and take account of them, if they did? And did the Lord ordaine there ſhould be ſuch a ſuperintendencie, onely for an 80. years, and not ſome equall correſpondent ſuperſpection alſo in after-ages, when thoſe extraordinary men ſhould ceaſe? If ſome had then the care of all the Churches, ſhould there not be ſome, in after-times, to have the care of ſome, to a competent number of Churches, in their fitting lines, and
f 2 Cor.8.12. as they are *f* able? And though this Divine right be broken through the many groſſe corruptions of ſucceſſions, and thelike, yet is it not equall to obſerve the firſt Inſtitution, as neere as may be, as we ſay the equity of ſome Lawes and Statutes among us is ſometimes to be obſerved, though not

not in the Letter? And why may not a chiefe Paſtor be called a Biſhop, as well as an Elder, or any other officer heretofore ſuperiour?

24. If [g] Pſalms, and Hymnes, and ſpirituall ſongs are to be ſung in the Church, and to ſing melodiouſly, and with good harmony, is the gift of God, and uncomely ſinging a kind of ſin in the holy Aſſemblies; why ſhould not the chiefe leaders, and rulers of the Church, appoint ſome, in their ſtead, to take care of the ſingings of the Church? and may not ſome be fitter to lead in ſinging, then others? and leſt they may fall out of their tunes to jarring, why may they not uſe the help of ſome muſicall inſtruments? and leſt they ſhould want able men this way, why ſhould they not take care, that ſome children be trained up in Muſique?

[g] Eph. 5. 19. 1 Cor. 14. 26 40

25. Whether or no Chriſt did not allow of a [h] form of Prayer, and a ſhort one too? will not the [i] ſtrong allow the weak helps in Prayer? are not the beſt Chriſtians often diſtracted in long Prayers? is it not eaſier for the ſtrong to pray, then for as ſtrong men to hear Prayer well? ſhould thoſe that are ſtrong Proficients in grace not be ſatisfied, without all their weak brethren come to the ſame pitch of high ſanctification with themſelves? ſhould they not rather [k] condeſcend to the weaker? And although it be rare to tell of any actually converted by formes of Prayer, and Scriptures read; yet who can juſtly deny, but that much good hath been, is, and may for ever be done by ſuch things that way, *Sicut ultimus ictus quercum*

[h] Mat. 6. 9. *Sic ergo orate vos.* ὕτως. Luke 11. 2.
[i] Rom. 15. 1.
[k] Rom. 12. 16. *Idipſum in invicem ſentientes; non alta ſapientes, ſed humilibus conſentientes.* ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, but condeſcending to the humble.

quercum non cædit, extrema arena clepſydram non exhaurit, as the laſt ſtroak fells not the oake, nor the laſt ſand exhauſts the houre-glaſſe?

l Act. 10. 24, 44 47, 48. & 16. 30, 31, 32, 33. verſ. 14, 15. m Acts 8. 8, 12, 14.

26. Whether may not a man [l] and his houſehold, a woman and her houſhold, a whole [m] City, or Countrey, a King and his people, a whole Nation, be baptized, after they are competently inſtructed in the Religion of God?

n Acts 10. o Acts 16. p Acts 8. q Acts 18.

17. Is it certain, that all that were baptized in [n] *Cornelius* his houſe, in the [o] Gaolers houſe, in *Lydia's*, in [p] *Samaria*, in [q] *Corinth*, were ſuch true beleevers, as now good men require all thoſe that joyne with them, to be, before they will receive them to the Communion of their Church? Were not [r] hypocrites admitted & baptized in the Primitive Church, by the Apoſtles and Evangeliſts themſelves, being deceived by them? Were not children circumciſed in the old Teſtament, and baptized all along in the times of the New, ſo received into the boſome of the Church?

r Acts 8. 13. Act. 2. 41. & 5. 1. compared.

28. Could, or can ever any Nation, probably, be brought into the obedience of the Goſpel, poll by poll, in ſuch manner as is imagined by the leaders of ſeparations?

29. If it be poſſible, let them make experience, and try whether the *Indians*, or any other Heathen people, can be ſo converted, before the Greek Kalends.

30. Whether there be any direct Scripture for the peoples choice of their chiefe Paſtour? Can there, ordinarily, be a better election, then when the ſupreame Magiſtrate (who hath, at moſt times,

times, the power of all the people, and ſometimes their counſell in a regular way) joynes with a ſelect and competent number and company of Presbyters in the ſame?

31. Whether any that have not skill, grace, and learning, to judge of the parties to be ordained, whether they be fit, and able to what they are to be ordained, may [f] ordaine them?

32. Whether or no to maintain a deſired purity or perfection in the Magiſtracie, by election of the people, theſe good men of *New-England*, are not forced to be too ſtrict in receiving the brethren, and to run a courſe tending to heatheniſme?

33. Whether have not popular elections of chiefe Magiſtrates beene, and are they not very dangerous to States and Kingdomes? Are there not ſome great myſteries of State and government? Is it poſſible, convenient, or neceſſary, for all men to attain to the knowledge of thoſe myſteries, or to have the like meaſure of knowledge, faith, mercifulneſſe, wiſdome, courage, magnanimity, patience? Whence are Kings denominated, but from their skill and knowledge to rule? whereto they are even born and educated, and by long experience; and faithfull Counſellors enabled, and the grace and bleſſing of God upon all? Doe not the wiſe, good, ancient, and renowned Laws of *England* attribute much, yea, very much truſt and confidence to the King, as to the head and ſupreame Governour, though much be alſo in the reſt of the great body, heart and hands, and feete, to counſell, maintain, and

[f] 1 Tim. 5. 22. Titus 2. 2.

preſerve the whole, but eſpecially the Head?

34. Hence what government for an Engliſhman but an hereditary, ſucceſſive, *King*, [v] *the ſon of Nobles*, well counſelled and aſſiſted?

v Pro. 25. 3. Eccleſ. 8. 4. & 10. 16, 17.

35. Whether we the poſterity of the Church, and people of God, who now ſee the tops of things onely, may ſafely condemne the foundations, which we have not ſeen?

36. Whether is there not a difference between bare ſpeculation, and knowledge joyned with ſound experience, and betweene the experience of Divines and people reforming from out of ſome deepe corruptions in Churches called Chriſtian, and the experience of thoſe that have converſed in and about planting, and building Churches, where there was none before, or among Heathens? what is art many times without experience?

37. Whether thoſe Authors from *Hierome*, to Arch-Biſhop *Adamſon*, that alledge all Presbyters to be equall, and ſhould alwayes have equall power and authority, had any great skill, or will, or experience, in the propagation of Churches among heathens, or barbarous Nations?

38. If not, whether their Teſtimony bee of that validity as is thought by ſome? If they had, whether they might not erre?

39. Whether meſſengers ſent by Churches, or Miniſters taking upon them to go to gather or plant Churches, and to ordain, or give the right hand of fellowſhip to Miniſters in thoſe Churches,

ches, and to appeaſe differences in Church affairs, are not Epiſcopall acts?

40. Is Epiſcopacie, or a ſuperintendencie neceſſary at *New-England*, and is it not neceſſary in more populous places? Are there not ſome, nay many depths and [u] myſteries in Gods holy Word, the Scriptures, and certain Catholique interpretations, which tranſgreſſed, the faith is hurt? Is it poſſible, convenient, or neceſſary for all men, nay all Miniſters, to attain the knowledge of thoſe myſteries, or to have the like meaſure of knowledge, faith, mercifulneſſe, wiſdome, patience, long ſuffering, courage, whereby to be enabled to rule in the Church of God, whereto they are educated, tryed, choſen, and ordained? and do not the ſacred rules and Laws of God, of holy Church and of this Kingdome attribute much, yea very much truſt and confidence to the chief Paſtors, Leaders, and Rulers, the Fathers of the Church, eſpecially to the Biſhops of the prime and Metropoliticall Churches, by the aſſiſtance of, and with, and under the ſupreame Magiſtrate, the chiefe, the beſt cement of government, though much be alſo in other members of the great body, the Church, to counſell, maintaine and preſerve the whole in the faith, ſoundneſſe, peace and unity, eſpecially the chief leaders, when need requireth? Hence what government for Chriſtians in chief, but by pious, learned, Provinciall and Dioceſan Biſhops, eſpecialy in *England* and *Ireland*?

[u] 1 Cor. 4. 1. & 13. 10.

By the juſt examination of the whole, thoſe that are pious and learned, may eaſily gather, what good

reaſons I had, and have, to returne, as now humbly I doe, to the Church of England, *for whoſe peace, purity, and proſperity, is the daily prayer of one of her moſt unworthy ſons,*

ClementsInne,
Novemb.16. 1641.

Thomas Lechford.

To a friend.

Sir,

HEre is a good Land, and yeelding many good commodities, eſpecially fiſh, and furs, corne, and other richer things, if well followed, and if that popular elections deſtroy us not. It is a good Land, I ſay, that inſtructs us to repentance, when we conſider what a good Land we came from, what good lawes and government we have left, to make experiments of governing our ſelves here by new wayes, wherein (like young Phyſitians) of neceſſity we muſt hurt and ſpoile one another a great while, before we come to ſuch a ſetled Common-wealth, or Church-government, as is in *England.*

I thank God, now I underſtand by experience, that there is no ſuch government for *Engliſh* men, or any Nation, as a Monarchy; nor for Chriſtians, as by a lawfull Miniſterie, under godly Dioceſan Biſhops, deducing their ſtation and calling from Chriſt and his Apoſtles, in deſcent or ſucceſſion; a thing of greater conſequence then ceremonies,

monies, (would to God I had known it ſooner) which while I have in my place ſtood for here theſe two years, and not agreeing to this new diſcipline, impoſſible to be executed, or long continued, what I have ſuffered, many here can tell; I am kept from the Sacrament, and all place of preferment in the Common-wealth, and forced to get my living by writing petty things, which ſcarce finds me bread; and therefore ſometimes I look to planting of corne, but have not yet here an houſe of my owne to put my head in, or any ſtock going: Whereupon I was determined to come back, but by the over-entreaty of ſome friends, I here think to ſtay a while longer, hoping that the Lord will ſhortly give a good iſſue to things both in our native Country, and *Scotland*, and here, as well as in all other his Majeſties dominions.

I was very glad to ſee my Lord Biſhop of *Exeters* Book; it gave me much ſatisfaction. If the people may make Miniſters, or any Miniſters make others without an Apoſtolicall Biſhop, what confuſion will there be? If the whole Church, or every congregation, as our good men think, have the power of the keyes, how many Biſhops then ſhall we have? If every Pariſh or congregation be ſo free and independent, as they terme it, what unity can we expect?

Glad alſo was I to ſee Maſter *Balls* Book of the tryall of the grounds of Separation, both which are newly come over, and I hope will work much good among us here.

And whereas I was ſometimes miſ-led by thoſe of opinion that Biſhops, and Presbyters, & all Miniſters, are of the ſame authority; When I came to conſider the neceſſary propagation of the truth, and government of the Church, by experimentall foot-ſteps here, I quickly ſaw my error: For beſides, if the congregations be not united under one Dioceſan in fit compaſſe, they are in a confuſion, notwithſtanding all their claſſicall pretendments, how can the Goſpel be propagated to the Indians without an Apoſtolicall Biſhop? If any Church, or people, by the Kings leave, ſend forth Miniſters to teach and inſtruct the poore Indians in the Chriſtian Religion, they muſt have at leaſt Apoſtolicall power to ordain Miniſters or Elders in every congregation among them; and when they have ſo done, they have power of Viſitation where they plant: Nor can they without juſt cauſe be thruſt out from government without great impiety; and where they have planted, that is their line or Dioceſe. Thus I came to ſee, that of neceſſity a Dioceſe, and Biſhop Dioceſan, is very neere, if not altogether of Divine authority.

I am alſo of opinion, that it were good for our Miniſters to learne how to doe this work from ſome of our reverend Biſhops in *England*, for I feare our Miniſters know not how to goe about it. Whether muſt not ſome Miniſters learne their language? It is a copious language, as I am informed, and they have as many words to expreſſe one thing as we have. And when they teach Indians to pray, will they not teach them by

by a forme? and how can Gods worſhip be maintained among ignorant perſons without a forme? I am firme of opinion, that the beſt of us have been much beholding to the Word read, and formes of Prayer.

From Boſton *in* N.E.
Iulii 28. 1640.

This Gentleman to whom I wrote, kindly returned me a wiſe anſwer, wherein is this paſſage:

TO ſpeak in briefe, I think now that *New-England* is a perfect model and ſampler of the ſtate of us here at this time; for all is out of joynt both in Church and Common-wealth, and when it will be better, God knoweth: To him we muſt pray for the amendment of it, and that he will not lay on us the merits of our nationall and particular ſinnes, the true cauſe of all theſe evils.

Dated out of Somerſet-ſhire,
Aprilis 27. 1641.

To another, thus:

IN a word or two, we heare of great diſturbances in our deare native Countrey; I am heartily ſorry, &c. I beſeech you take my briefe opinion; We here are quite out of the way of right government both in Church and Common-wealth, as I verily think, and as far as I can judge upon better conſideration, and ſome pains taken in

in ſearching after the bottome of ſome things. Some electorie wayes tend to the overthrow of Kingdomes: No ſuch way for government of Engliſhmen, as a Monarchie; of Chriſtians, as by Dioceſan Biſhops in their line: Better yeeld to many preſſures in a Monarchie, then for ſubjects to deſtroy, and ſpoile one another. If I were worthy to adviſe a word, I ſhould deſire you to have a care, and ſo all your friends, you prejudice not your eſtate, or poſterity, by too much oppoſing the Regall power: For I verily beleeve the Kings Majeſty hath in generall a good cauſe touching Epiſcopacie: My reaſons I could better deliver in preſence, if haply God give opportunity to ſee you, or if you require it hereafter, I will be ready to preſent my thoughts unto you. All this, as I ſhall anſwer before the Lord, without any by-reſpects. If you were here, I preſume you would ſee more then I can, but I think you would be much of my mind.

From Boſton *in* N. E.
Septemb. 4. 1640.

To another of no meane rank.

COmplaining of my ſufferings, and ſhewing the reaſons, deſiring him to ſend for me, that I might declare them to his perſon more effectually.

From Boſton *in* N. E. *March*, 1640.

To

To another.

YOu knew my condition and employment, and how ill it went with me in *England*, by reaſon of the trouble of our friends, and my own danger therby. For my outward ſubſiſtence here, at this time, God knowes it is but meane; ſome ſay it is my owne fault, and that I ſtand in my owne light, and you, and others may ſo conceive; but the God of heaven is my witneſſe, I have endeavoured in all things to keep a good conſcience, though ſometimes I have failed; I have endeavoured, laying all by-reſpects aſide, to joyne with the Church here, but cannot yet be ſatisfyed in divers particulars, whereby I am kept from all place of employment or preferment, as I have had overtures made unto me of, if I would or could yeeld, but hitherto I have not dared to doe it, for good reaſons beſt knowne to our heavenly Witneſſe. I muſt give you a taſte.

They hold their Covenant conſtitutes their Church, and that implyes, we that come to joyne with them, were not members of any true Church whence we came, and that I dare not profeſſe. Againe, here is required ſuch confeſſions, and profeſſions, both in private and publique, both by men and women, before they be admitted, that three parts of the people of the Country remaine out of the Church, ſo that in ſhort time moſt of the people will remaine unbaptized, if this courſe hold, and is (we feare) of dangerous conſequence, a thing not tending to the propaga-

tion of the Goſpel in peace: Which, though it have a colour of ſanctimony and ſtrictneſſe, whereby many well-affected or affectionate people, but weak in ſound experience and judgement, are the rather drawn thereunto, and they are in a manner neceſſitated to it, to maintaine their election of Magiſtrates and Miniſters in their owne way of popular or Ariſtocraticall government; I dare not (for my part) yeeld unto neither in my own conſcience, nor for the credit of thoſe perſons with whom I have been educated, and in whoſe cauſes I have been ſeen. A Monarchy is the beſt government for Engliſhmen; better to ſuffer ſome preſſures under that kind of government, then to ſpoile one another with popular elections. Againe, I cannot yeeld to Lay-Elders, nor that Lay-men ſhould impoſe hands upon any to the Miniſterie, nor that any Miniſter ſhould renounce his calling to the Miniſterie which he received in *England*, as Antichriſtian: It is a groſſe error, and palpable ſchiſme; then our Baptiſme is not right, and ſo there will be no end of ſeparations. Alſo I beleeve there cannot be a Church, without a true Miniſter; nor can anygather themſelves together into a Church without a true Miniſter; nor can they ordain their own Miniſters; ordinarily, I meane; what may be done in an extraorninary caſe, *pro prima vice*, is another queſtion; I hold there ought to be an Apoſtolicall Biſhop, by ſucceſſion from Chriſt and his Apoſtles, ſuperiour in order or degree to his brethren; which Biſhop ought to ordain, and

rule

rule with other Presbyters, or alone, but Presbyters cannot without him. And if ſo be any thing in word or act paſſed from mee to the contrary hereof, I do profeſſe it was in my ignorance. Their calling is of Divine authority, or neareſt thereunto, elſe the Church of God could not have ſubſiſted in any tolerable way of peace, through all this by-paſt time of 1600. yeeres. I feare they know not what they ſay, that ſay the contrary: let them come here, they will quickly change their minde, if they ſtudy the point, and follow it home; for, beſides the keeping of peace and unity, and a pure and able learned Miniſtery, how can the Goſpell be propagated without ſome ſpeciall Miniſters, having the power Apoſtolicall, to goe forth to convert *Indians* or *Pagans*? If a Paſtor, or Miniſter, or Chriſtian, of any Church ſhall doe ſo, what hath he to doe with Infidels? as hee is a Paſtor, he is no Paſtor to them. Therefore if any are ſent to convert, and eſtabliſh Churches among Infidels, ſuch as are ſent are Apoſtolick meſſengers, Biſhops or Miniſters to them, and ought to be ſent with faſting and Prayer, and by impoſition of hands of the Presbytery, and having converted Infidels, may plant Churches, and ordain Miniſters among them, and afterwards viſit them; and is not this Epiſcopacie, and their line wherein they have gone their Dioceſſe? Theſe things naturally flow from, and are grounded in the Word, or equity thereof, and meere neceſſity. Now if all Miniſters ſhould ordinarily have this authority, to go forth to theſe works,

without miſſion, what quarelling there would be for diviſion of Lines or Dioceſes, let the experience of former ages tell, yea of the Apoſtolique times, wherein were not wanting thoſe that quarelled with Saint *Paul* himſelfe, about his Line or rule, 2 *Cor.* 10. Now unto this confuſion, tends the opinion, that ſaith, a Biſhop and Presbyter is all one and equall; it is of *Aerius*, it is falſe, and it is confuſion. The reformed Churches and Writers that held ſo, had little experience of miſſion to convert & plant Churches among Infidels. That reformation goes too deep that tends to pulling downe of Cathedrall Churches, and Biſhops houſes: Should not Apoſtolick Biſhops, and the chiefeſt Miniſters have houſes to dwell in, and Churches to recide and officiate in, whither all the Churches of their Line may ſend and come together in Councel, or Synod, and ſo do nothing of great moment without their Biſhop, a *Timothy*, or a *Titus*? Again, Baptiſme is admiſſion and initiation into the Church; to whom Baptiſme is commited, *viz.* Apoſtles and Apoſtolick Miniſters, they have power of admiſſion, that is, of looſing, and conſequently of binding, excommunication or expulſion. Where is now the peoples power in the keyes? are they all Apoſtles, and Apoſtolick Miniſters? what confuſion is this? who can yeeld to it knowingly? I beſeech you pardon my zeale, and when you have conſidered all, pity my condition, and pray for me ſtill. Well I am aſſured, that maſter *Pryme* & maſter *Burton* would never yeeld to theſe things, eſpecially,

if

if they had experience of them. It is good for us to ſee our errours, and acknowledge them, that we may obtain peace in the day of account.

Boſton, 13. *Oct.* 1640.

To another.

SOrry and grieved we are at the heart, to heare of the troublous eſtate and condition of our native countrey; wee here alſo meete with our troubles and diſtreſſes in outward things, and ſome in ſpirituall matters alſo. Here wants a ſtaple commodity to maintain cloathing to the Colony. And for my own particular, hitherto I have beene much diſtreſſed here by reaſon I cannot yet ſo clearely underſtand the Church proceedings, as to yeeld to them, there are therein ſo many difficult conſiderations, that they have ſometimes bred great confuſion in my thoughts. Never ſince I ſaw you have I received the Sacrament of the Lords ſupper. I have diſputed in writing, though to my great hinderance, in regard of outward things, yet bleſſed be the Lord, to my better ſatisfaction at the laſt. I never intended openly to oppoſe the godlyhere in any thing I thought they miſtooke, but I was lately taken at advantage, and brought before the Magiſtrates, before whom, giving a quiet and peaceable anſwer, I was diſmiſſed with favour, and reſpect promiſed me by ſome of the chiefe for the future. Our chiefe difference was about the foundation of the Church and Miniſtery, and what rigid ſeparations

may tend unto, what is to be feared, in caſe the moſt of the people here ſhould remaine unbaptized; conſiderations which may trouble the wiſeſt among us. Rigid ſeparations never did, nor can propagate the Goſpell of Chriſt, they can do no good, they have done hurt. It is dangerous to found Church government on dark & uncertain interpretations of Propheticall, or other Scriptures; foundations ought to be full of evidence, & demonſtration. Bleſſed be the Lord, now ſome of the chiefe leaders of the Churches here hold the Churches in *England* true Churches, and your Miniſtery lawfull, though divers corruptions there may be among you; yea ſome there bee of the chiefe among us that conceive the government by godly Biſhops ſuperintendent over others to be lawfull. Churches are not perfect in this world. We may not for every diſagreement in opinion, or for ſlender pretended corruptions, ſeparate from the Church: ſeparate ſo once, and no end of ſeparation.

From Boſton *in* N. E.
Decem. 19. 1640.

To conclude.

SUppoſe there are foure ſorts of Government, which are uſed in Church, as in Commonwealth; Monarchicall abſolute without Lawes, which is tyrannie; Monarchicall bounded by Lawes; Ariſtocraticall, and Democraticall: Epiſcopall abſolute, which is Popiſh tyrannie; Epi-

Epiſcopall regulated by juſt Lawes; Presbyterian, and Congregationall: Which of theſe will all men like, and how long? Some have well compared the humour of the people in this kind, to a merry relation of an old man and his ſonne, paſſing through the ſtreets of a City, with one horſe betweene them: Firſt, the old man rode, then the people found fault with his unkindneſſe, in that he did not cauſe his ſon to ride with him: then the young man gets up too, now the people ſay they are both unmercifull to the beaſt: downe comes the old man, then the young man is unmannerly to ride, and his father walk on foot: at laſt downe goes the young man alſo, and leads the horſe, then they were both unwiſe to lead the horſe, and neither of them to ride. Well, but alter the inconſtant vulgar will; if ſo, God grant it be for the better. But then conſider ſtories, one alteration follows another; ſome have altered ſixe times, before they were ſetled againe, and ever the people have paid for it both money and bloud.

Concerning Church-government, what the Presbyterian way is, and how ſutable for *Englands* Monarchie, I leave to the pious experienced Divines to ſet forth, and the Church and State thereof to judge.

And for the Congregationall independent government, whereof I have had ſome experience, give me leave inſtead of a better intelligencer thus to preſent to my deare countrey, now in a time of neede, my impartiall opinion in theſe confuſed pa-

papers: And in brief thus: Although it had ſome ſmall colour in Scripture, and a great pretence of holineſſe, yet no ſound ground in the Scripture; Again, if it be neither fit nor poſſible long to bee continued in *New-England*, as not I alone, but many more eye and eare witneſſes doe know, and the learned can and will judge undoubtedly, it muſt needes be much more unfit and impoſſible to be brought into *England*, or *Ireland*, or any other populous Nation.

All which upon the whole I humbly ſubmit unto the ſacred judgment and determination of holy Church, his royall Majeſty, and his Highneſſes great and honourable Councel, the high Court of PARLIAMENT.

Imprimatur,
Ioh: Hanſley.

FINIS.

THE Exerciſe of the English, in the Militia of the Kingdome of ENGLAND.

THe Souldiers are divided into two kindes, *Foote* and *Horſe*. The *Foote* againe are of two kinds; *Pikemen* and *Musketiers*.

Pikemen are armed with a head-piece, a Curace and Taſes defenſive, & with a Pike of fifteene foot long, and a Rapier offenſive. The Armour is all iron; the Pike of Aſhen-wood for the Steale, and at the upper

 end

end an iron head, of about a handfull long, with cheekes about the length of two foote, and at the butt-end a round ſtrong ſocket of iron ending in a Pike, that is blunt, yet ſharpe enough to fixe to the ground.

The *Musketier* hath a head-peece for defence, a Musket, the barrell of the length of 4. foot, the bore of 12 bullets to the pound; a Bandelier to which are faſtened a convenient number of charges for powder (ſometimes as many as 15. or 16.) a lether bagge for bullets, with a pruning iron; a Reſt for the *Musket*, with an iron forke on the upper end to ſupport it in diſcharging, and a pike on the nether end to ſticke into the ground; laſtly, a Rapier.

Theſe Souldiers, both Pike-men, and Musketiers, are divided into Companies; and every Company conſiſteth, halfe of Pikes, halfe Musketiers. The Companies are ſome more in number, ſome leſſe. Some reach to 300. men, ſome 200. ſome 90. ſome 80. ſome 70. Every Company hath theſe Officers of the field: A Captaine, a Lieutenant, an Enſigne, 2 Serjeants, 3 Corporals, 2 Drums; and for other uſes, a Clerke, a Surgion, and a Provoſt.

Companies are compacted into Regiments, and the Regiments commanded by Collonels. Regiments containe not alwayes a like number of Companies, ſome having 10, ſome 11, 12, 13, 14, 15. ſome 30. Companies and above. In every Regiment, are a Collonel, a Lieutenant Collonell, a Serjeant Major, all Officers of the field; a Quarter-maſter, and a Provoſt-martiall for other imployments. It ſhall not be greatly to the purpoſe to mention higher Officers than Collonels, my principall intent being no other, then to ſet downe the Armes and Exerciſe of our Nation, in the ſaid united Provinces. Their Armes are ſpoken of. Their Exerciſe followes.

The Exerciſe of a Foote-Company.

FIrſt, both Pikes and Muskets are ordered into files of 10. deep. The Musketiers are ſometime placed before, ſometime in flank, ſometimes in the reare of the Pikes.

To exerciſe the motions; there are two diſtances to be obſerved.

The firſt is, when every one is diſtant from his fellow 6 foote ſquare, that is in file and ranke 6.

The ſecond is when every Souldier is 3 foot diſtant one from the other, as well in file, as in Ranke.

And

And becauſe the meaſure of ſuch diſtances cannot be taken ſo juſtly by the eye, the diſtance of 6 foot betwixt the files is meaſured, when the Souldiers ſtretching out their armes doe touch one anothers hands: and betwixt the Rankes, when the ends of their Pikes come well-nigh to the heeles of them that march before. And the meaſure of 3 foot betwixt the files is, when their elbowes touch one another; betwixt the Rankes, when they come to touch the ends of one anothers Rapiers.

For to march in the field, the diſtance of 3 foot from file to file is kept, and of 6 foot from Ranke to Ranke.

To order themſelves in Battaile, as alſo to goe towards the enemy, the diſtance of 3 foot in File, and Ranke is obſerved; and likewiſe to converſion or wheeling.

The Musketiers alſo going for to ſhoot by Rankes keep the ſame diſtance of 3 foot, but going to skirmiſh they goe *ala Dibandade*, which is out of order.

There is yet another ſort of diſtance, which is not uſed, but for to receive the enemy with a firme ſtand, and ſerveth for the Pikes onely, (for the Musketiers cannot be ſo cloſe in Files, becauſe they muſt have their arme at liberty) and that is, when every one is diſtant from file to file, a foot and a halfe, and 3 foot from Ranke to Ranke. And this laſt diſtance is thus commanded, *Cloſe your ſelves throughly.* But it is not to be taught the Souldiers, for that, when neceſſity ſhall require it, they wil cloſe themſelves but too much of their owne accord, without command.

What the Souldier ought to know by the Drumme.

1. *A Call.*
2. *A March.*
3. *A Troope.*
4. *A Charge.*
5. *A Retreate.*
6. *A Battalia.*
7. *A Battery.*
8. *A Reliefe.*

To begin therefore to doe the Exerciſes, the Company is ſet in the firſt diſtance, to wit, of 6 foot in File, and Rank, and thus is ſaid

Stand right in your Files,
Stand right in your Rankes,
Silence.
To the right hand.
To the left hand.

Theſe are the generall words of Command, which are often to be uſed.

As you were.
As you were.

To the right hand about.
To the left hand as you were.
To the left hand about.
To the right hand as you were.
To the right double your rankes.
Rankes as you were.
To the left double your rankes.
Rankes as you were.
To the right hand double your files. Files as you were.
To the left hand double your files. Files as you were.

You muſt note, that when they are commanded to bi as they were, they muſt return thither, from whence they parted; and if they turned to the right hand, they muſt return to the left & ſo in countermarch.

With halfe files to the right hand double your Rankes.
Halfe files as you were.
With halfe files to the left hand double your Rankes.
Halfe files as you were.
Files to the right hand countermarch.
Files to the left hand countermarch.
To the right hand, or left, at diſcretion, as you were.
Rankes to the right hand countermarch.
Rankes to the left hand countermarch.
To the right or left hand as you were.
Cloſe your Files } to 3 foot diſtance.
Cloſe your Rankes }

Underſtand that in Cloſing from the outſides to the middle, the Souldier is to ſtand in his diſtance of 3 foot in file, and not cloſer.

To the right hand wheele. To the left hand wheele.

Open your Rankes backwards in your double diſtance, to wit, at 12 foot, and this for a ſingle Company.
Rankes as you were, *ſc.* at the firſt.

In opening Rankes or Files, you muſt keepe them cloſed untill the ſecond Ranke or File, beginning from the outſides, have taken their diſtances, and ſo ſhall the reſt remaine cloſe untill every Ranke or File have taken their diſtances in order.

Open your Files, to wit, to the firſt diſtance of 6. foot.

If you will command to cloſe Files to the right hand, or left hand, the outmoſt File ſtandeth ſtill, and the reſt cloſe to that File.

For the Pike with a firme ſtand.

Advance your Pikes. Order your Pikes.
Slope your Pikes. Charge your Pikes.

Traile

Traile your Pikes. Cheeke your Pikes.

More for the Pikes, firſt with a firme ſtand, and then marching.

Charge your Pikes. Slope your Pikes.
To the right hand charge your Pikes. Slope your Pikes.
To the left hand charge your Pikes. Slope your Pikes.
Charge your Pikes to the Reare. Slope your Pikes.
Order your Pikes.

This muſt be obſerved charging your Pikes with a firme ſtand, to ſet the right foot behind, and charging the Pikes marching, to ſet the left foot before.

For the Muſket.

THe Poſtures in his *Excellencies* Booke are to be obſerved; but in exerciſing you muſt onely uſe theſe three termes of direction.

Make ready. *Preſent.* *Give fire.*

Your Musketiers muſt obſerve in all their motions to turne to the right hand, and that they carry the mouth of their peeces high, aſwell when they are ſhouldred, as in pruning, and alſo when they hold their pans guarded, and come up to give fire.

In advancing towards an Enemy, when they doe not skirmiſh looſe and disbanded, they muſt give fire by Ranks after this manner.

Two Rankes muſt alwayes make ready together, and advance ten paces forward before the body, at which diſtance, a Sergeant (or when the body is great, ſome other Officer,) muſt ſtand, to whom the Musketiers are to come up before they preſent, and give fire, firſt, the firſt Ranke. And whileſt the firſt gives fire, the ſecond Ranke keepe their Muskets cloſe to their Reſts, and their pannes guarded, and aſſoone as the firſt are falne away, the ſecond preſently preſent, and give fire, and fall after them.

Now aſſoone as the firſt two Rankes do move from their places in the front, the two Rankes next them muſt unſhoulder their Muskets, and make ready, ſo as they may advance forward ten paces as before, aſſoone as ever the two firſt Rankes are falne away; and are to do in all points as the former. And all the other Ranks through the whole diviſion muſt doe the ſame by two's, one after another.

A manner there is to give fire retyring from an enemy, and is performed after this sort.

As the Troope marcheth, the hindermoſt ranke of all, keeping ſtill with the Troope, is to make ready, and being ready, the Souldiers in that ranke turne all together to the right hand and give fire, marching preſently away a good round pace to the front, and there place themſelves in ranke together juſt before the front: As ſoone as the firſt ranke turnes to give fire, the ranke next makes ready, and doth as the former, and ſo the reſt.

We give fire by the flanks thus. The uppermoſt file next the Enemy muſt be commanded to make ready, keeping ſtill along with the body, till ſuch time, as they be ready, and then they turne to the right, or left hand (according to the ſight of their enemies either upon the right, or left flanke) and give fire all together. When they have diſcharged they ſtirre not, but keepe their ground, and charge their Peeces againe in the ſame place they ſtand. Now as ſoone as the foreſaid file doth turne to give fire, the uttermoſt next it makes ready, alwayes keeping along with the Troope till the *Bringer-up* be paſt a little beyond the Leader of that file, that gave fire laſt; and then the whole file muſt turne, and give fire, and doe in all points as the firſt did, and ſo the reſt one after the other. A *Sergeant*, or if the Troope be great, ſome other better qualified Officer muſt ſtand at the head of the firſt file, and aſſoone as the ſecond file hath given fire, and hath charged, he is to lead forward the firſt file up to the ſecond file, and ſo to the reſt one after another, till he hath gathered up againe the whole wing, and then he is to joyne them againe in equall front with the pikes.

Laſt of all the Troope or whole wing of Muſquetiers makes ready all together, and the firſt ranke without advancing gives fire in the place they ſtand in, and ſpeedily as may be, yet orderly falls away, all the reſt doing the ſame ſucceſſively one after another.

Thus much of the armes and exercise of the foote.

The horſe enſue.

The order and diſcipline holden in the Horſe-troopes, or in the Cavalry.

The *Cavalry* hath for his Chiefe the Generall, the Lieutenant Generall, and the Commiſſary generall.

To the *Cavalry* there is a Quarter-maſter generall, and a Provoſt generall belonging; the Iuſtice reſorteth to the Councell generall of warre of the Armie.

The *Cavalry* is of two ſorts: *Harquebuſiers* and *Curaſſiers*.

The firſt have for defenſive Armes, the *Curace* piſtol proof, and a light head-peece. For offenſive, the *Carbine* of 3 foote, 3 inches length, and the bore of 20 bullets in the pound; and *Piſtols* like unto the *Curaſſiers*.

The *Curaſſiers* have for defenſive Armes a compleate armour, the *Curace* piſtoll proofe. For offenſive, two piſtols having the barrell of 26. inches in length, and the bore of 36 bullets in the pound.

For the order in Regiments, the 40. Companies entertained by the States doe make eleven Regiments.

The Regiment of the Generall hath alwayes the Vantguard, the others alternatively and by turnes, and he that hath it this day, the next day after hath the Reare, the reſt following in the ſame ſort.

Thoſe which command the Regiments are called *Cornels*. The Regiments are compounded of 3, or 4 Companies, (of 3 at the leaſt) and the Coronells Company marcheth alwayes on the left wing of the Regiment.

The Captaines receive orders from their Coronels, as theſe from the Commiſſary Generall.

All the Companies are divided in 3 equall parts, which are called Squadrons, and diſtributed to the 3 chiefe Officers, Captaine, Cornet and Lieutenant, having each of them adjoyned an old Souldier, which they doe know to be of more deſert, called a Corporall.

Marching in the field, every Officer marcheth at the head of his Squadron, the Lieutenant excepted, which marcheth behinde with the Quartermaſter; and the third Corporall at the head of the Lieutenants Squadron.

The Companies are divided by files, and rankes, the file 5 deepe, and no more, how ſtrong ſoever the Company be.

They

They obſerve that in marching in battaile they muſt be cloſe together, and to doe the *Motions* there muſt be 6 foot diſtance from one Horſeman to another.

The Companies being in battaile, there muſt be 25 paces diſtance left betweene every Company, and 50 betwixt every Regiment at the leaſt.

The exerciſe of Armes for the Cavalry.

To open the Squadron, you muſt firſt open the rankes, and after the files.

To cloſe the Squadron, you muſt firſt cloſe the files and after the rankes.

There be two ſorts of diſtances betwixt the files; the one cloſe, and the other open.

In the cloſe there muſt be no diſtance or intervals betwixt the files, to the open there muſt be 6 foot betwixt every file

Likewiſe there muſt be two ſorts of diſtances betwixt the rankes; the Cloſe, which muſt be without intervall or ſtreet; and the Open, which muſt be ſix foot diſtance.

In a march it muſt be underſtood, that the rankes muſt never be more opened, than the open diſtance of 6 foot.

And to the end that the Troope may march in good order, and obſerve well their diſtance betwixt the rankes, without that the laſt may be forced to runne or goe too faſt, there muſt be heed taken, that ſo ſoone as the firſt ranks begin to march, all the Troope, and the Reare alſo march.

The words of Command, are

Open your Rankes. Open your Files.
Stand right in your Rankes. Stand right in your Files.
To the right hand. As you were.
To the left hand. As you were.
To the right hand about. To the left hand as you were.
To the left hand about. To the right hand as you were.
Files to the right hand countermarch.
Files to the left hand countermarch.
To the right or left hand as you were.
Rankes to the right hand countermarch.
Rankes to the left hand countermarch.
Cloſe your Files. Cloſe your Rankes.
To the right hand wheele. To the left hand wheele.

FINIS.

24

A WARNING PEECE

Shot off from *Freland* to *England*, charged home with good counſell, by a true-hearted *Engliſhman*, a mourner in SION.

WHEREIN
Theſe evill dayes, and dangerous Times (without reflecting upon any particular perſons) are plainly ſet forth.

----peeces quocunque ſub axe
Sub Iove *ſemper eris.*

LONDON,
Printed 1641.

THe manifold ſchiſmes & rents in the Church, the manifeſt diviſions and diſſentions in the Common-wealth, as they cannot but afflict us with grief, ſo they may juſtly affright us with feare, that the Goſpel of the Sonne of God may ſhortly come to ſuffer as great an Eclipſe in theſe Kingdomes, as the Sunne did in the firmament, when the Son of God Chriſt Jeſus ſuffered upon the Croſſe, which was univerſall, miraculous. For if wee doe but weigh and conſider with our ſelves, the fearfull, crying, crimſon ſins of the times, how few *Shunamites* return, how the zeale of God is dryed up in the hearts of men, how God is ſerved for cuſtome, and not upon conſcience ſake, for faſhion, rather then in ſinceriry of affection, what can we, nay, what may we expect elſe, but that the Almighty inſtead of his armes full of mercy, peace, and plenty, thus long held out amongſt us, hath now gathered his lap full of plagues, and is powring them down upon us? Yet forty days ſaid *Jona*, and *Nineveh*, ſhall be deſtroyed, true, if *Nineveh*, repent not, and may not we as truly ſay, yet not five moneths, and *England* ſhall be deſtroyed, if *England* amend not? feare we, and it ſtands us every one upon to pray and feare, leſt wee are they of whom our Saviour ſpeaks in his Goſpel, *Mat-*

thew

thew 21.43. *The Kingdome of Heaven ſhall be taken from you*, or as he ſpeaks by his Prophet, *Amos* 3.2. You only of al the Nations of the World haye I loved, therefore, I wil viſit you for your ſins. Your ſins have no leſſe incited, and provoked the Lord, then the ſins of your neere, deere Countrymen and Friends in *Ireland*, your ſins are not leſſe then theirs, that your ſufferings ſhould be lighter, and doe you not heare how the Lord hath viſited them? Them that ſo lately lived at eaſe, abounding in plenty, ſeated (as they conceited) in the *Eden* of the World, and had built their Neſts ſo high, the Lord hath humbled them, brought them low, and lower yet they are like to be brought.

Ob. But they were grievous ſinners, tranſcendent ſinners, their ſins were the ſins of *Sodome*, that ſink of ſinne, pride, idleneſſe, fulneſſe of bread, and unmercifulneſſe to the poore, adde we, they were great oppreſſors, fearefull ſwearers, blaſphemers, common Sabbath-breakers, and theſe laſt evils have layn long in the deck, and now draw Gods heavy judgments upon them, ſay all this is granted.

—Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

Sol. But ſtay your cenſure, and heare the Apoſtle ſpeaking, Thou that ſaiſt, another ſhould not ſteale, doſt thou ſteale? &c. The rule is not more ancient, then true, Where there is no Reformation in Action, there is no alteration in the Affection, then lay your *hand* on the mouth with *Iob*, and ſay, Once have I ſpoken, but I abhor my ſelfe, &c. or reflect as *Iudah* did upon his Act, with *Tamar*, *Gen.* 38.26. Thou art more holy than I; and doth not holineſſe become Gods Houſe? but behold hollowneſſe, hollowneſſe in your thoughts, hollownes in your words, hollownes in your actions: Hollowneſſe in your thoughts, it being

the common beliefe and opinion (ſpecially of ſeverall Sectariſts) that there are none or very few ſincere Chriſtians in *Ireland*, but men of debaucht life, vile converſation, ſuch as *England* had ſpewed out, whence they inferre (by words) that it is the juſt Judgement of God, to weed them out, that *in poſterum*, that Kingdome may be planted with ſuch as will bring forth the fruits of the Spirit. And doe not their Actions ſhew as much in affording them no timely Aide,

Vt nemo in ſeſe tentat deſcendere, nemo?

Say they are ſuperfluous branches, yet preſerve them for your Orchard of *Englands* ſhade they may keep a ſtorm from you. Say they are καθάρματα, καὶ περίψημα (value them at the loweſt.)

Such members as the World might well want, yet ſuch (as being moſt loyall to our gracious Sovereigne) might ſtand you in ſteed, and being preſerved might ſtand to you in time of need. Did you never ſee a barren prop uphold a fruitfull Vine? but this is *ex non conceſſis*, and we muſt tell you, that *veſtra res agitur*, and the Catholikes (for ſo they'l be now called) are but pricking you through our ſides, and wil ſhortly, very ſhortly (without timely prevention) wound you, *propriis ſpinis*. Looke to your *Edomites* with their no God, your *Babylonians* with their new God, your diſſolute Atheiſts, your reſolute bloudy-hearted and bloudy-handed Papiſts (to ſay nothing of the Browniſts, Anabaptiſts, fanatical Familiſts, and many other Sects ſwarming amongſt you) and ſay, if a City or Kingdome ſo divided can long ſtand.

Diviſion is moſt pernitious to thoſe parts, whoſe life and ſafety is in Vnity. *Divide & impera*, is the Devils grand maſter-piece; our Enemies could never conquer us were we unani-

vnanimous, but plowing with our Heifer they prevail, making ſome men Decoyes to betray others. But, me thinks, I heare the Times Polititian replying,

O Coridon, Coridon, quæ te dementia cœpit?

To whom I anſwer as I have read, That whiles the Crocodile ſleeps gaping with open mouth, the *Indian* Rat ſhoots himſelfe into his belly, and gnaws his guts in ſunder: Whilſt the men of *Laiſh* lived quiet and ſecure, *Judges* 18.7. the *Danites* come upon them and ſmite them with the ſword, and burn up their Cities, *Verſe* 27. So entreth miſchiefe at the open gates of ſecuritie; and this is moſt dangerous, *facilius opprimitur qui nihil timet*, he is moſt eaſily ſurpriſed that forecaſts no perils, dangerleſſe feare is better then feerleſſe danger. Danger is like the Baſiliske if foreſeen it dies, if not, it deſtroyes. My Lords of *Athens*, ſaid *Demoſthenes* (once ſeriouſly jeſting) how vigilant ought we to be, ſeeing we have thieves of braſſe, and walles of clay. And will you never feare more then you feele, never dread danger till it knock at your doores? Are wicked men in a State, as ill humours in the body, if they be not corrected, ſuppreſſed, all muſt periſh, and are you not in danger? Are your Enemies of unwearied vigilancy for miſchiefe, and your Religion, and their ſuperſtition unconſiſtent, and are you not in danger? is that State moſt miſerable, where every man makes his owne Religion and Law, and are you not in danger? Theſe things wiſely wayed, muſt teach you to debate: Men and brethren, what ſhall we doe? the Eccho anſwers doe, debate no longer, doe, or elſe undone. The Goſpel, Religion lyes at ſtake, and if you bid not faire for it, and that by Armes, and that very ſpeedily,

Allum

Actum eſt, and your judgment ſleepeth not. It is good policy with men to reſtraine that nature by force which will not be wonne by faire meanes. If faire means would ever have prevailed, how hath our gracious Sovereign & his predeceſſors (of moſt bleſſed memory) endevored that way? but we find and feele (and you may feare no leſſe) that there is nothing more dangerous then ſuperſtition, or the falſe worſhip of the true God. After the bloudy *quinqennium* of Q. *Mary*, and pious *Elizabeth* placed in the Throne, many that were addicted to the *Roman* ſuperſtition, communicated with us in Divine Service, free from all puniſhment or moleſtation, and enjoyed common favours and benefits with other of her Majeſties loyall Subjects, but the Pope perceiving that by this conſociation with our Church all hope would ſoon be loſt (by any help from a home party) of reducing this Kingdome to his ſubjection, ſends *Morton* an *Engliſh* Prieſt to declare by his Papall Authoritie unto the then Earls of *Northumberland* and *Weſtmerland*, that Queene *Elizabeth* was an Heretike, and therefore they were not ſubject to her Laws. Whereupon they raiſed an Army which was ſoon defeated. But *Pius Quintus* was ſtill the ſame, and forthwith a Bull is publiſhed, wherein out of the fulneſſe of his power, Queene *Elizabeth* is denounced an Heretike, and that ſuch as did cleave unto her ſhould incur his Curſe, and that ſhee was deprived of all Dominion, and Dignitie; that her Nobles and people, or any other that had ſworne obedience unto her, were freed from that Oath, and from all Allegiance and fidelity; commanding them not to obey her Laws upon pain of his Curſe. And that this Bull might be ſeen, heard, and feared; it is faſtned by one *Felton* (a Fugitive, deeply plunged in the *Roman* ſuperſtition) upon the Gates of the Biſhop of *Londons* Palace. But this Bull did

Apolog. of Eccleſiaſticall Hierarch cap 1. An Dom. 1569. 11. Reg Eliz.

Stow in Annal. 12. Eliz.

An Dom. 1570. 12. Eliz.

not

not yet roare loud enough, therefore *Gregorie* the thirteenth who ſucceeded *Pius Quintus*, confirmes, and ratifies this Bull, endevouring to give him more breath and life. *Briſtow* and *Allen* were herein very buſie; but *Campian* and *Parſons*, by their plauſible perſwaſions prevailed with many; and *Saunders* by violence and force of Armes (with an Army from the Pope, ſuccouring the Rebell *Deſmond*) enthralled mens perſons in *Ireland*, and now they are worſe enthralled, the Lord comfort them. What ſhould I ſay of their bloudie Enterprises of *Arden*, *Parry*, *and many others of the ſame rank againſt her ſacred Majeſty*. All theſe notorious ſeditions and ſanguinary attempts againſt Queen *Elizabeth* of bleſſed Memory, did our laſt gracious Sovereigne King *Iames*, right well reſent, and could not but in his Princely wiſdome more then conjecture that ~~the like diſloyall attempts might be practiſed againſt~~ his ſacred Dignitie and perſon by theſe *Romaniſts*, yet hoping by the light of the Goſpel, to extinguiſh the *Egyptian* darkneſſe of Popery, and out of his gracious inclination to pity and mercy, deſiring to conquer evill with goodnes in the beginning of his Reigne (his Majeſties clemencie was rare and admirable) hee ſets at liberty all Jeſuits, and Prieſts, that were impriſoned, and unto ſuch as lurked in ſecret corners of the Land, hee gave them leave openly to profeſſe themſelves to be ſuch, ſo that both by a certaine day would depart the Realme. And as hee began, ſo hee ended his Reigne, with all manner of clemency and mercy towards them. *And our gracious Sovereigne*, treading the ſteps of his wiſe and peaceable Predeceſſours, hath ſtill beene moſt gentle and indulgent towards them. Them whoſe Truſt is Treaſon, whoſe Faith is Faction, whoſe Religion is Rebellion. Doe we not ſee and feel the wofull

Anno 1578. 14. *Eliz.*

An. 1582. 25. *Eliz.*

Anno 1603.

effects

effects of his Majesties clemency & others connivencie at Popery? There is no more to be said. Something must be done, or else shortly all will be undone: Their Idolatry must be restrained, or our Religion cannot long be retained. Set on, or looke shortly for an onset. Up be going or doing, flie or fight for your lives. The last is most honourable, warrantable; Then gather your selves together, and let every man say, with good *Nehemiah*, Shall such a man as I am Fly? The Lord of hosts be with you, the God of *Jacob* be our refuge. *Amen.*

25.

NEWES
FROM
London - Derry
IN
IRELAND:

OR,

A true and ſad Relation of the deplorable and lamentable eſtate of *London-Derry*,

Which is much diſtreſſed by reaſon of the Rebels neare approaches unto it, and the menaces and threats they daily ſend unto them, to make them deliver up their City.

Alſo how they burnt the Towne of *Strabam*, with many people in it.

Related in a Letter from one Mr *william Griffin*, to one Mr *Iames Humphry* of *Stuke* in Berkſhire, Gent. *Febr.*20.1641.

LONDON,
Printed for *William Ley* 1642.

NEWES FROM London - Derry IN IRELAND;

OR,

A true and ſad Relation of the deplorable and lamentable eſtate of *London-Derry.*

My beloved Couſen,

I Hope my laſt Letters of *January* 14. ſent by a Scotch Gentleman, are come in ſafety unto your hands; for I perceive that by meanes of our ſending into *Scotland*, and from thence by Poſt or ſuch aſſured ſpeedy conveyance unto *London*, (if life and ſafety here permit,) you may ſometimes underſtand the paſſages here. By my laſt Letters, I intimated my being here in *London-*

Derry, and that I have been here ſince *December*; And I mentioned unto you the moſt inhumane cruelty and bloody practices that the Rebels have inflicted upon the poor Proteſtants here; how they have dealt with our Miniſters, worſe than the Turkes doe by their Mutes and Eunuchs; how barbarouſly they have dealt with Ladies and modeſt Gentlewomen, as others of that ſex; how many children they have burnt, taken by the heels and daſht out their braines: And of that Diabolicall and unchriſtian-like practice, when they have by menacing perſwaſions prevailed upon the weakneſſe of ſome Proteſtants, to goe to their Maſſe and partake of their Sacrament, and then cauſe that they be hanged with ſcoffings, that they are fitted and prepared for death.

I did alſo let you know the preſent diſtreſſe that wee then were in, and yet are, here within this City of *London-Derry*; You ſhall underſtand that within theſe wals are above foure thouſand perſons, which never heretofore endured ſuch miſery and hardneſſe; ſweet diſpoſitioned vertuous Ladies, and Gentlewomen of ſingular quality, many of them ready to famiſh, ſome without cloaths, all without money, and what is neceſſary for their ſuſtenance, but that wee ſhare in common upon hopes of reliefe from *England*, if wee bee not wholly forſaken (as the Rebels ſay we are.) This is a very ſtrong City, and may hold out for our

ſafety

ſafety and the good of all this Kingdome, if it be ſpeedily ſupplied as is neceſſary, with victuals, men, Armes and Ammunition; without which we have no hopes to ſubſiſt, but muſt bee made a prey to the mercileſſe Rebels. O, that *England* would lay it to heart and conſider our diſtreſſe! although we are a particular, yet very conſiderable, as well for the generall good as for the preſervation of us miſerable abjects, (if not objects of pitty:) we had not been expoſed to this miſery, had not that divelliſh invention defeated the City of *London* from their juſt poſſeſſions, or ſurely wee had ere this beene comforted in ſome meaſure: O, as I ſaid formerly, wee are wholly deſerted and left, as a people not worthy the mentioning; and in truth if it hold thus for a while longer, you may be aſſured of our utter deſtruction; for the Rebels have vowed, and by their meſſages threatned, that unleſſe wee render unto them, they will not ſpare either man, woman or childe: and truly for us to accept their conditions is as dangerous; for they hold no faith with any. They ſhew themſelves of an infinite number upon a hill over againſt the Ferry, and have poſſeſt themſelves of all the boats from a place called *Ballakelley*, to *Strabam*, burnt the town of *Strabam*, where they deſtroyed many in the fire, and took from us there one great piece of Ordnance; and they have another, which they got further in the Countrey,

with which and their force they may beat downe all the houſes in this towne ; for wee have in ſtrength of men and armes to oppoſe them now, but foure pieces of Ordnance great and ſmall; this Towne doth need at leaſt twenty pieces of Ordnance, and a thouſand men. Good Coſen proclaime our diſtreſſes farre and neere. Wee have ſent to *Dublin* twice, and no remedy, but our laſt meſſengers returne with this; that our former are gone for *England*, but what they doe there, God knoweth ; we can heare of no comfort or reliefe from thence. *O-Neale*, *Mac-Guyre*, *Mac-Gennes*, and *O-Gallows* are joyned in one body of at leaſt a thouſand men, to aſſaile us : *Connaught* hath advanced above ſo many more to their aſſiſtance : we expect them every day to aſſault us, and wee are in admiration that they ſhew themſelves, and no way as yet aſſault us, although very neere unto us. I did formerly write of the great loſſe at *Garvagley*, above two hundred of our men were ſlaine, in which Maſter *Rayley* and Maſter *Canning* were loſt : great men are in this Rebellion; the Iriſh make new Lawes and Statutes amongſt themſelves, and yet they ſay they are true and loyall Subjects : they plough and ſeeme to be abſolute and ſecure amongſt themſelves, and vow never to ſuffer the Engliſh againe amongſt them. In this little City are many Families, ſome famiſhed, others grievouſly pined and annoyed ; ſo that as I believe

believe the Rebels policy is, that without blowes the place muſt bee forſaken although the people bee expoſed to death or more barbarous cruelty. Are we not of *England* very fleſh and very bone, and ſhall we thus ſuffer for want of help! We hear that that Arch-Rebell *Mac-Maghon* is taken, and *O-Relly* hanged at *Dublin*: But all *Lemſter* is ſo ſtrong of Rebels, that *Dublin*, *Droghedaugh* and *Tonghall* is in aparent danger: All *Vlſter* is loſt, excepting *London-Derry*, *Colraine* and *Carric-Fergus*. I ſhall not bee more tedious at this preſent, pray for us all, amongſt which you cannot forget

Your diſtreſſed

poore Kinſman,

WIL. GRIFFIN.

February, 20.
1641.

FINIS.

26

A COPIE OF The Petition

Of both Houses of PARLIAMENT, *Concerning the* Militia &c.

Presented to His MAJESTIE at *Theobalds*, 1° *Martii*, 1641.

With His MAJESTIES ANSWER thereunto.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
MDCXLI.

A Copie of the *Petition* of both Houſes of PARLIAMENT, concerning the *Militia*, &c.

Preſented to His MAJESTIE at *Theobalds*, 1° *Martii*, 1641.

Moſt Gracious Soveraign,

YOur Majeſties moſt loyall and obedient Subjects, the Lords and Commons in Parliament, do finde their juſt apprehenſions of ſorrow and fear, in reſpect of the publike dangers and miſeries like to fall upon Your Majeſtie and the Kingdom, to be much increaſed, upon the receit of Your unexpected denyall of their moſt humble and neceſſary Petition, concerning the *Militia* of the Kingdom; eſpecially grieving, that wicked and miſchievous Counſellors ſhould ſtill have that power with Your Majeſtie, as in this time of imminent and approaching Ruine, rather to incline Your Reſolutions to that which is apt to further the accompliſhment of the deſires of the moſt malignant enemies of

Gods true Religion, and of the peace and ſafetie of Your Self, and Your Kingdom, then to the dutifull and faithfull Counſell of Your Parliament.

Wherefore they are enforced in all humility to Proteſt, That if Your Majeſtie ſhall perſiſt in that deniall, the dangers and diſtempers of the Kingdom are ſuch, as will indure no longer delay: But unleſſe You ſhall be graciouſly pleaſed to aſſure them by theſe Meſſengers, that You will ſpeedily apply Your Royall Aſſent to the ſatisfaction of their former deſires, they ſhall be inforced, for the ſafety of Your Majeſtie and Your Kingdoms, to diſpoſe of the *Militia* by the Authority of both Houſes, in ſuch manner as hath been propounded to Your Majeſtie, and they reſolve to do it accordingly.

They likewiſe moſt humbly beſeech your Majeſtie to beleeve, That the dangerous and deſperate Deſigne upon the Houſe of Commons, mentioned in their Preamble, was not inſerted with any intention to caſt the leaſt aſperſion upon Your Majeſtie, but therein they reflected upon that malignant party, of whoſe bloody and malicious practices they have had ſo often experience, and from which they can never be ſecure, unleſſe Your Majeſtie will be pleaſed to put from You thoſe wicked and unfaithfull Counſellors, who interpoſe their own corrupt and malicious Deſignes betwixt Your Majeſties Goodneſſe and Wiſdom, and the proſperity and contentment of Your Self, and of Your people: And that for

the

the diſpatch of the great Affairs of the Kingdom, the ſafety of Your Perſon, the protection and comfort of Your Subjects, You will be pleaſed to continue Your abode neer to *London* and the Parliament, and not to withdraw Your Self to any the remoter parts; which if your Majeſtie ſhould do, muſt needs be a cauſe of great danger and diſtraction.

That Your Majeſtie will likewiſe be graciouſly pleaſed to continue the Prince his Highneſſe in theſe parts at St *James*, or any other of Your houſes neer *London*, whereby the deſignes which the enemies of the Religion and Peace of this Kingdom may have upon his Perſon, and the jealouſies and feares of Your people may be prevented.

And they beſeech Your Majeſtie to be informed by them, That by the Laws of the Kingdom, the power of raiſing, ordering, and diſpoſing of the *Militia*, within any Citie, Town, or other place, cannot be granted to any Corporation by Charter, or otherwiſe, without the authoritie and conſent of Parliament: And that thoſe parts of the Kingdom which have put themſelves in a poſture of defence againſt the common danger, have therein done nothing but according to the Declaration and direction of both Houſes, and what is juſtifiable by the Laws of this Kingdom

All which their moſt humble counſell and deſires, they pray your Majeſtie to accept, as the

effect of that Dutie and Allegiance which they owe unto You, and which will not ſuffer them to admit of any thoughts, intentions, or endeavours, but ſuch as are neceſſary and advantagious for Your Majeſties Greatneſſe and Honour, and the ſafetie and proſperitie of the Kingdom, according to that Truſt and Power which the Laws have repoſed in them.

His Majeſties Anſwer to the Petition of both Houſes,

Preſented the firſt of March, 1641.

I Am ſo much amazed at this Meſſage, that I know not what to Anſwer: You ſpeak of Jealouſies and Fears: Lay your hands to your hearts, and ask your ſelves whether I may not likewiſe be diſturbed with Fears and Jealouſies: And if ſo, I aſſure you this Meſſage hath nothing leſſened them.

For the MILITIA, I thought ſo much of it before I ſent that Anſwer, and am ſo much aſſured that the Anſwer is agreeable

agreeable to what in Justice or Reason you can ask, or I in Honour grant, that I shall not alter it in any point.

For my Residence neer you, I wish it might be so safe and honourable, that I had no cause to absent my Self from *White-hall*; Ask your selves whether I have not?

For my Son, I shall take that care of him, which shall justifie me to God as a Father, and to my Dominions as a King.

To conclude, I assure you upon my Honour, that I have no thought but of Peace and Justice to my People, which I shall by all fair means seek to preserve and maintain, relying upon the Goodnesse and Providence of God, for the preservation of my Self and Rights.

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27

THE Friers Laſt Fare-well,

OR,

Saint Francis muſt Pack for France.

SHEWING,

How the Maſſ-monging Fathers were by Order of Parliament, brought from *Somerſet-Houſe* in the Strand, by many Officers, Watch-men, and others:

And by them put into ſafe cuſtody, till the next faire winde ſhall blow for *Paris.*

On Saturday the 26. of February. An. Dom. 1642.

Being a dolefull Dialogue between *Pere Robert*, and *Pere Cyprian*, two Lamenting Fathers.

God ſend them good Shipping,

LONDON,
Printed by *John Hammond.* 1642.

The Friars laſt Farwell,

OR,

St. Francis is packing for *France.*

In a dolefull Dialogue between Pere Robert, *and Pere* Cyprian, *two Diſtreſſed Fathers.*

Rob. HOw now Frere *Cyprian*, how liked you your lodging to night?

Cyp. By Saint *Francis*, as men that cannot help it: Well I perceive they will make a riddance of us all by degrees; they'le leave neither head nor tayle: Now they have done with the Miter, they have a fling at us; a man may cleerely ſee, that here will bee no longer place for us. Wee muſt even entreate them to give us our Trinkets and away.

Rob. Away ſaiſt thou; Yea by my Cowle, and glad wee may ſcape ſo, by the hope I have in our Bleſſed *Lady*, when they firſt came in upon us, in that unacquainted faſhion, and no way pleaſing to *Franciſcans*, bringing Conſtables, Officers and Watch-men with them, as though they had to doe with Theeves, not with Fathers; with ſuch ſad lookes, and brow-bent words, *I* doubted what would become of mee, fearing leaſt they would have tooke my ſanctified Coard from off my middle, and have hang'd me in't.

Cyp. What then thou ſhouldeſt have gone to heaven in thy Order: had they done ſo, or as bad, or thou hadſt had thy end by a Rope, ſo thy mends in thy hand: For this Parliament goes through-ſtitch with it; they have removed other blocks than wee, they beare all downe before them. upon my conſcience I ſpeake it, if either his Holineſſe, yea, or very

Saint *Francis* himselfe had been there among us, they would scarce have tooke them along for company.

Cyp. I beleeve it as surely as I doe Purgatorie, or salvation by observing Saint *Francis* his iniunctions; wee are all out of esteeme here, both head and tayle: wee have seen our best dayes, I feare me in England, which now gives us up; and is growne wearie of us, as is all the world besides, though I trust *France* will bid us welcome, as reason it hath, for sure I am, that I for my part, by the VVorship I owe unto Saint-*Francis*, have not been unmindfull of our Covent there; and have conveied over as much English gold, as any other here imployd for that purpose, and can give an honest account of my Talent, as you know Frere.

Rob. I trust the same Frere.

Cyp. But are you of an opinion that wee may bid our last *Adieu* to *Somerset-house*, and never plant Julips there againe, shrift Ladies in the Chappell, take the paines to goe home to their husbands, nor young Gentlewomen, looke over the wall into the Thames, and throw them our blessing, that may safely carry them over, be it that they live on the other side, and winde against Tide, make the water boysterous.

Cyp. Lets thinke no more of that then of forsaking our holy order Frere *Robert*: alas, the chiefest of our freinds are on the other side the Poole; hardly could we keep house, when they were all at home, we were put to it then: our resort hath lessened, and consequently our offerings, ever since the sitting of this great Assembly at *VVestminster*, wee have had such watchfull eyes upon us; that it was impossible but that our doings must needs slack, thorgh I never thought, that wee should ever be brought to that passe, that *Somerset-House* should have been to hot to hold us.

Rob. Frere *Cyprian*, I liked not that great fall of part of the wall on the back-side of our Mansion, Christmas last was two yeere, I liked it not I cry, for it ever since ran in my minde, and I could by no meanes ridde my selfe of that conceit, that it did pretend some ruine, rent or separation of the fraternitie, and rather then the land would longer be troubled with us, if the gates were too little, they would give us an *exit*, by breaking downe a maine part of the wall.

Cyp.

Cyp. I preſaged as much Brother by the comming of the *Scots* into *England*: S. *Francis* you know never affected that Nation; as who are the profeſſed enemies of idleneſſe and ignorance, both which are the moſt conſiderable ingredients in the compoſition of our regularitie.

Rob. My nose dropt juſt three drops of blood: the very firſt day of the ſitting of this Parliament: and paſsing from S. *Iames* to *Somerſet-houſe*, a Hare croſsed me thrice.

Cypr. The baniſhing of all the Catholiks from *London*, and within 15. miles of the Parliament: was no ſigne of our long ſtay.

Rob. Nor the fall of the Hierarchie in Temporalls, any good token of our growth in any Spirituall.

Cyp. When *Con.* and *Ruſſetta* were diſmiſsed, men *I* think that would have found and wrought as ſtrong meanes to have kept their footing, as could be procured, when theſe once looked blew, and muſt be content to take water: *I* durſt never after thinke of laying my bones amongſt the Sanctified Julips.

Rob. But who would have thought that they would have ſtoopt ſo low as us poore men, clad in medley Linſey VVolſey, with Tunnell on our heads, and though not ſtrung, yet girt in hemp, having perhaps our woodden Knicknacks, our Croſses and bunch of Beades, with ſuch pretty things ridiculous about us, but nothing that they can diſcerne ſuſpitious.

Cypr. Ho frere *Rob.* Ho, ho: They tooke us not for Saints for all that; he that hath an ill name is halfe hanged: they have heard too much of our prankes elſewhere, and in particular, what exployts ſome of our livery have lately acted in France, and by name how Father *Ioſeph* hath lately behaved himſelfe there, whoſe Woolviſh attempts hath brought them cleane out of conceit with our Sheepes cloathing: they are contrived into ſo bad a beliefe of us, that they ſticke not to ſay, that our wills are as good, and conditions as bad, if we had an occaſion as ſeaſonable. Nay, a Gentleman told mee, within theſe few dayes, walking in the Garden, that hee ſaw the Hornes through my Cowle, and that hee was ſure, could he but have the patience to heare Maſſe, hee ſhould heare the Fiend grumble, if not roare.

Rob. I confesse Frere *Cyprian*, it is a difficult thing to charme men out of an opinion once tooke up; so that is become a Proverb, The Divell and the Frier will be honest together.

Cyp. Was it not pretty what one of the attendants motioned unto one of the Gentlemen of the House, that came with the unwelcome *Habeas Corpus* for our non-residencie, and unto the two Constables that came with him?

Rob. Pretty, sayst thou brother? Pretty indeed: hee deserves to be curst with Bell, Booke and Candle who ever he was, and questionlesse our holy Patron and Saint, never besteaded us more, then by his intercession to the Virgin-Mother, to put back his Leviticall advice from taking effect and execution from the Gentlemen and the Constables: for surely, had we not been permitted to have laid downe our habites, and to have come forth something in fashion, like other men, we should have been the Owles of wonderment unto all the birds between Somerset-house and Westminster.

Cyp. The merry whorson would have had us come out just as the Parliament men and Constable tooke us, (O sweet St. *Francis* authour of our salvation) wee should have had more hollowing, hooping and shooting at our heeles, then ever was made after Beares, Cutpurses, or Clarken-well whoores.

Rob. Nay worse, another wished as we I to us as he, would have had us tied a-row in our Copes, like Gally-slaves; and then we should have carried all the Strand a breadth, and what Coach or Caroſſe belonging to what Noble-man soever, had chanced to have come by, he must have had the patience till one of our poore Fathers had been unlinked, or else borne Cope, Fathers, and all before him.

Cyp. What ever those conceited Knaves were, I believe there will be never a Frier in the world the more for them.

Rob. If none bore more respect unto Friers then they, for my part I would rather turn Divel then Frier: and as I am, the first thing I would doe, should be to cast my frock into the nettles, and lay hold on Spade or Mattocke, whereto I must confesse I have a right able body, had I as much minde to labour as ability.

Cyp

Cyp. A third merry companion was bold to tell me, that my holy Cowle was made like a Vintners trundell.

Rob. That fellow wished better to the Vintner then any of us, I warrant him.

Cyp. A fourth told me, that I had stuffe enough about my middle to have tied up all the prisoners that were to bee executed this Sessions, and I put my selfe in the number.

Rob. Mr. Constable requested my habit, or some part of it, to make a strainer for his wives graines.

Cyp. Had the Constables wife been there, and knowne the abilities of thy pendants, thou mightst have received more favour of her then of her husband.

Rob. Thats not unlikely: for had we not ever been more beloved of women then their husbands, we had never beene of that standing in the world we are; notwithstanding these hard times, I know, thankes to good *St. Francis*, those devout Catholicke women, and some no small ones neither, who will keep it not onely from their husbands, but even from their owne selves and children, to give it unto us, and thinke themselves happy that they have it to the same end.

Cyp. Whatsoever their husbands count us, seeing it cannot be remedied why let it pass: but could we get a repreeve to stay in England but one seaven yeares, to see the towardnes of the brats, *I* am assured that wee should finde the children more affectionate to us for their fathers sakes: for *I* am confident, ever since wee came to be inwardly acquainted with their mothers, wee have done our best to breed them.

Rob. It is an especiall gift given to us by *Saint Francis*, that whithersoever wee come, we propagate to the Order.

Cyp. But must we for France without dem ill?

Rob. But what if our entertainment bee not so good there as wee expect? what then? For, not to flatter our selves, even Catholickes themselves are fallen three farthings in a peny of their esteeme of us, howsoever some of us have handled the busines.

Cyp. What if our entertainment shall not bee to our mindes? wee must bring our mindes to our entertainment; but if wee shall finde Charity and Devotion quite past re-

very,

very, and that in no sort wee are likely to live upon it like ourselves; my counsell is, to alter our copie. What if I am bound to serve *St. Francis*, *St. Francis* is bound to keep me. No peny no Pater noster. Hearke, one knockes, or opens doore: pray God we are not sent for to be doom'd.

Rob. I feare me it is even so: for ever after apprehension followes sentence.

FINIS.

Timely Advice;

OR,

MOTIVES

TO

Incite all men of ability to ſubſcribe

TO THE

PROPOSITIONS

FOR

IRELAND.

Prov. 24.21.

Feare God, and honour the King, and have nothing to doe with (Shonim) *Rebels.*

Printed at London for *E. D.* 1642.

Motives to incite all men of ability to subscribe to the propositions for IRELAND.

Feare God, and honour the King, and have nothing to doe with (Shemim) Rebels. PROV. 24 21.

ONe would thinke that in matters of profit men should not need to be perswaded much: But yet it hath so happened since the first presenting of the Propositions for the leavying of money for Ireland, that many conceiving it a troublesome and improbable adventure, have beene slow to subscribe any summe, although masters of great store of coine: Which slownesse of rich men that can spare moneyes best, makes others deliberate too, supposing those onely wise in matters of profit, who shew it in their riches: Which is a good argument I confesse, but such a one as must include that all profit whatsoever is not without some hazard and adventure: And although such sedentary rich landed men (who out of a large foundation of rents and land-profits, by living strictly in their expences, raise great summes to purchase all good bargaines about them, and still account upon present, or at least certaine profit) avoid as much as they can all adventure and hazard, yet misfortunes and losses may overtake them

from one coaſt or other, either in their owne perſons or their poſterity. Theſe men to preſerve themſelves would loſe the Commonwealth: For by their counſel who would hazard nothing, all Trade muſt ceaſe, Navigation bee forgot, and induſtry corrupt. And thus to procure to themſelves a certainty of thoſe things, which the Apoſtle calls moſt uncertaine, Riches; they leave in miſerable incertainty the ſafety of the Common-wealth, and, I feare, the ſalvation of their owne ſoules.

But I will proceed to the purpoſe, and take leave to premiſe, That if the Iriſh overmaſter us in Ireland, which in humane probability is not like to be, but yet is poſſible; I would then put the caſe they ſhould proſecute their Catholique cauſe over into England, which is very probable they would doe; I would aske the queſtion then what certainty or confidence can the moſt tenacious worldly man have of his riches here either reall or perſonall? and of what ſecurity will his retreat be then to them? that now makes gold his onely hope? And what affliction beſide may befall the Proteſtant Church thereby, the Saints in heaven ſhall witneſſe againſt all ſuch as endeavor not to protect her. So that not onely our Lawes but our Religion ſhall bee had in honour, and magnified againſt all the contemners and ſcorners thereof, by the aſſiſtance of Gods bleſſing in the preſent undertaking: which is worth the conſideration of all men.

And beſide this, another publique reaſon there is of the worke, though I doubt it would little availe to move private men: which is, That if the contributions riſe effectually, the worke may not charge the publique purſe (for I gueſſe that 2000. men may ſubſcribe the Million propoſed) which may prevent a great diſturbance and clamour at home, which the raiſing of a Million of money upon the

the Subjects might beget, who already have beene exhaurſted in a great meaſure, and expect a ceſſation of taxes. Neither is it poſſible to be raiſed upon the publique purſe, within that time which is limited to the undertakers, whoſe great and quicke payments will give ſuch a ſpirit and activity to the war, as in all likelihood may put an end to it in one Summer.

Ob. But then I hear it objected: If this Summer may end the war with the forces deſigned for it, which is conceived wil not be at the fulleſt 40000. men: there wil be much of the Million remaining, for it cannot coſt above 600000 pounds, and what ſhall be done with the overplus then?

Anſ. When the war is ended, how ſoone ſoever, or with what little coſt ſoever, ſo that every adventurer enjoy his whole bargaine, hee ought to make good his ſubſcription to the full ſumme. And thus not onely Ireland ſhall be reduced, but England alſo, if this fall out, from the many neceſſitous compunctions it labours with at this time. For I ſuppoſe, that the remainder, if any be, ſhall be diſpoſed of by the Parliament of England, *probono publico.*

Ob. If the war have ſo ſoone an end, what ſhall be done with ſuch numbers of people, natives there, whom a ſharp war might in ſome meaſure conſume: But I beleeve, if they yeeld to the maſtery of the Engliſh armes, wee ſhall not warre upon them meerely to deſtroy the people, although it were but *lex talionis* perhaps to doe it.

Anſ. It is not likely the war will ſuddenly end, nor is it likely that it can hold long: But how ſoone ſoever, many good waies may bee thought on, without effuſion of blood, ſuppoſing the generall ſubmiſſion, to eſtabliſh to the adventurers their portions. I will not enquire what *Ferdinand* did to cleare Spaine of the Mores who had continued there nine hundred yeares: Nor what policy

Will: Conqr used after one single battle ſtrucken here to poſſeſſe himſelfe of the inheritance of the whole Kingdome, and from thence derive it to his Normans. Neither will I inſiſt upon the manner of diſpoſſeſſion of the ſeven Nations by the Iſraelites, and diviſion of the Land there by lot to the ſeverall Tribes: which after was ſubdivided to ſeverall Families after the ſame manner. And this diviſory kinde of lot muſt make the partition, I conceive, betweene the adventurers when they come to divide. But all this I leave to the wiſdome of the Parliament.

Ob. I, but ſuppoſe mens hearts grow cold towards the worke, and that halfe the worke projected be not ſubſcribed by the times limited?

Anſ. A longer time muſt be allowed: But if all the ſumme be not ſubſcribed, nor a conſiderable part, but that generally men doubt of the ſucceſſe or withold therefore to adventure: They adde by this to the hazard of the action, and leave the latter end to prove worſe then the beginning. And therefore to anſwer all objections of deficiency on our part in purſuance of this glorious project is impoſſible, as it impoſſible for anything but infortunity or inglorious ſucceſſes to attend all our actions of warre there, if a certaine and conſtant bank of mony be not ſome way raiſed to cheriſh or ſupport the ſouldier without putting him upon diſcontents for his pay, which he thinkes he merits invaluably by offering his life every day to death or miſery for it: And to raiſe the money on the publicke I feare will diſturbe us at home too much, and diſquiet the domeſtick and frugall cares of men for to maintaine oeconomicall charges, which riſe on ſome men in fruitfull families heavily, and which all the faithfull and good men deſire to doe in ſome good ſort, and have no greater content in the world beſide.

For

For all this then that hath beene ſaid to which might be added much more irreſiſtible reaſon, if it would not ſeeme to diſcredit the worke, or make it looke but like a mendicant project; I wiſh heartily all men that love their owne profit, and the peace of this State and Church joyned with their profit, to ſubſcribe cheerfully and ſpeedily: For though I ſet a certaine value of great encreaſe upon every mans adventure, or would adviſe all men to put their money to this employment (as I my ſelfe haved one) for their particular intereſts, yet 'tis the effect and operation this will have upon the publicke good, by which every member of the Common-wealth will receive advantage, that enlarges my heart with comfort to thinke how this great worke may thus bee brought to an end to the laſting honour and ſafety of this Church and State: And though publicke workes are ſeldome undertaken without ſome mixture of private intereſt, and therefore propoſitions of great profit are offered upon great aſſurance in reaſon, yet I muſt ſay againe, it is not ſingly this which incites me, but as it is accompained with that great gaine of godlineſſe which is like to come to the Church of Chriſt thereby.

But if againſt all this men will reſiſt, or as they ſay, ſee firſt how it will ſucceed, and what others doe, (which is a dilatory improvidence, and by it, will ſtay till a Lion be in the way, when as yet there is none,) I for my part, ſhall with teares and ſighes beſeech Almighty God, That notwithſtanding the obduration of mens hearts, he will not ſuffer this Church and State to bee ſcattered with the windes to the foure corners of the earth, but even for that remnants ſake who yet are pretious in his ſight, to worke by ſome miracle the ſalvation of his people, who otherwiſe in all humane conjecture, and as the caſe ſtands with

us being encompaſſed with enemies that ſhoot their arrowes privily at us on every ſide with great malignity, muſt neceſſarily periſh to the ſcorne and deriſion of all the Nations about us.

That all men might be helped in their judgement concerning the reducement of the affaires in Ireland; I would adviſe them to peruſe Sir John Perrots *opinion for the ſuppreſſing of Rebellion, and the well governing of Ireland, written by him upon the Queenes commandment, in the time of the Earle of* Deſmonds, *and the Lord* Baltinglaſſes *Rebellion,* 1582.

FINIS.

29

THE DEVIL TURN'D ROUND-HEAD:

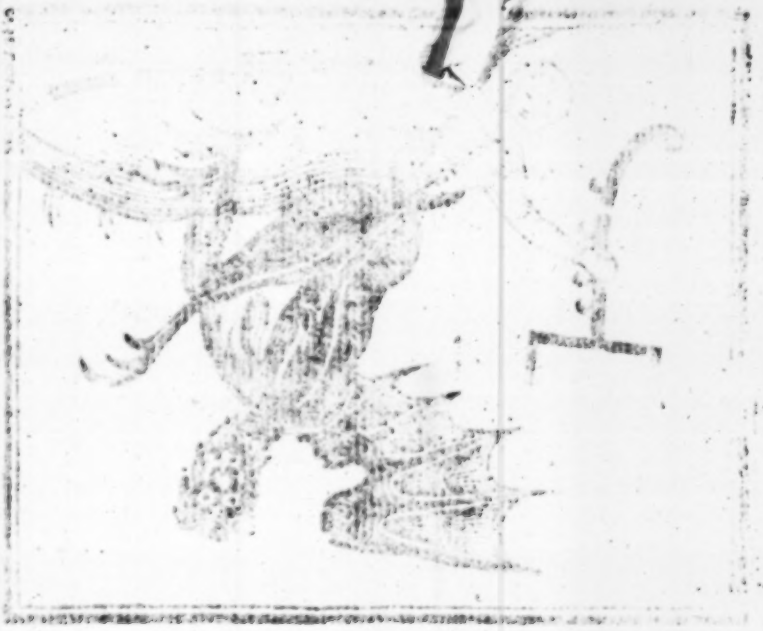
OR,

PLVTO become a BROWNIST.

Being a juſt compariſon, how the Devil is become a *Round-Head*? In what manner, and how zealouſly (like them) he is affected with the moving of the Spirit.

With the holy Siſters deſire of Copulation (if he would ſeem Holy, Sincere, and Pure) were it with the Devill himſelf.

As alſo, the Amſterdammian definition of a Familiſt.



THE DEVIL TVRN'D ROVNDHEAD,

OR,

PLUTO become a BROWNIST.

DEMON having sufficiently viewed the Epedemicall Spectacles of the World, and withall perceiving men, which exceeded him in knavery, resolved himself to equiparate them in emulation.

Yet notwithſtanding there were ſo many Sects, that *Plato* himſelf knew not which to elect to himſelf, or be conformable unto. Firſt, he began with the *Puritans*, but they were all in preparation for beyond Sea, into new Plantations, eſpecially into *New-England*; that he thought moſt of them were ſafe enough under his tuition: then he proceeded on with the *Brownists*, but ſome were ſo employed in Barnes and Stables, others (the Spirit moving them) were ſo occupied among the holy Siſters, that he likewiſe reputed them ſecure in his own cuſtody. Then thirdly, he calumniouſly appropinquated to the *Round-heads*, but they alſo were buſied about Cheap-ſide Croſſe, ſo that he conſequently enumerated all into his own Catalogue: Till at length they became ſo obſtinate, that all the intereſt, which before he preſumed to challenge in them, was totally oblitterated.

Then he palpably began to ſycophantize, and in a paraſiticall pretence ſup-

poſed

poſed to introduce them to his own Satanicall opinions. Thus he began to aſſimulate himſelf unto a *Round-head*, and (like them) although he could not ſwear, yet he could lie moſt damnably. He did initiate with his *Yea's* and *Verily's* ſo conformably, as if he were a perfect *Round-head*. Then he proceeded to prune his horns, but he thought that their horns were long enough, and continued therefore in that apparent ſimilitude: ſecondly, he began to prune his hair, and cut it ſo cloſe to his skull, that it ſeemed like the Characters of an Amſterdammian print: thirdly, he began to frequent the Woods, for he was ſure that he ſhould finde many of them in ſome hollow trees: fourthly, he followed Conventicles, for there he had ſome confidence to meet the holy Brethren, and Siſters together. Fifthly, he denied the Book of Common-Prayer, becauſe he would be correſpondent unto the *Roundheads* in every particular degree. But to have a more reciprocall affi-

nitie

nitie with them, he would exclude the Biſhops, and all thoſe who were of the Sacerdotall Function; as alſo, thoſe who were comonly called *Cavaliers*: He likewiſe deſired to be in the community of the holy Siſters, to the fructification of one another, and to their better edification. Moreover, he conformed himſelf to hate all good manners, all orders, rule, Orthodoxe Divinitie, rule and government in the Common-wealth and Church, for in their opinion they were all ſuperſtition and Poperie; he denied likewiſe, all good works, Academian Learning, Charitie, and the publike Liturgie of the Church of *England*, for he with them, conceived them all to be Idolatry, prophaneſſe, and meer Ceremonies. He alſo confined himſelf to the audience of the He and ſhe Lecturers, whoſe ſanctifi'd Divinity in plain ſincerity is inſpired from the holy ſpirit. He moreover cropt his hair cloſe to his ears, that he might more eaſily hear the blaſphemy, which proceeded from them,

them, and he might increaſe a more eager appetite of concupiſcence at the aſpect of a younger Siſter: And laſtly, that he might be in a perfect oppoſition to the *Cavalier*. He loved the ſharpneſſe of the noſe, becauſe it was prone to ſmell out the ſavour of ſome rich Saints Feaſt: and that he might more ſincerely pronounce the holy Word. He refuſed all good works; becauſe he knew them to be ſo inviſible, that they could neither be ſeen in this world, nor known in the world to come.

Thus the Divell in every reſpect did aſſimulate himſelf to the abſolute compariſon of a *Round-head*, and became ſo conformable in every Degree unto them, that for his little Faith he ſeemed Really ſo to be. He ſeemed onely to differ in this, for he broke his horns and the *Round-heads* grew as long as their ears. Thus we may perſpicuouſly conceive, the diffuſive diſtraction in our Church, and although Schiſme abounds in ſuch a redundant ſuperfluity; Yet in

we hope the *Parliament* will judiciously consider the same, and let the Disturbers of the Time suffer exemplary and condign punishment, according to their demerits.

FINIS.

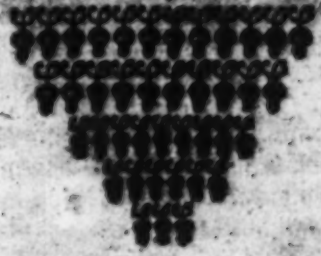
30

THE ORDERS FOR ECCLESIASTICALL DISCIPLINE.

According to that which hath been practiſed ſince the Reformation of the Church in his MAIESTIES Dominions by the auncient Miniſters, Elders, and Deacons of the Iles of *Garnſey*, *Jerſey*, *Spark*, and *Alderny*.

K Guernsey

Confirmed by the Authoritie of the Synode of the foreſaid Iles.



LONDON:

Printed in the Yeare, 1642.

THE ORDERS FOR ECCLESIASTICALL DISCIPLINE

According to that which hath been practised since the Reformation of the Church in his MAJESTIES Dominions by the sentient Ministers, Elders, and Deacons of the Iles of [illegible] and [illegible].

Confirmed by the Authoritie of the Synods of the foresaid Iles.

LONDON:
Printed in the Yeare, 1642.

OF THE CHVRCH IN GENERALL.

CHAPTER I.

Article I.

THe Church is the company of the faithfull, wherein is comprehended as well those which have publike charge, as also the rest of the Church.

Art. 2. No Church ought to pretend any superioritie or dominion over another, for all are equall in power, having one onely head, Jesus Christ.

Art. 3. The Leaders in the Christian Church, where the Magistrate is faithfull, are the faithfull Magistrates which have the civill government, and the Pastors, and such as watch over the flocke, which have the spirituall administration.

Art. 4. These two Governours are established by the ordinance of God, as necessary to the leading and upholding of his Church in good order. The one having principally the charge and conduct of the body, and of the goods governed by civill Lawes, and by the materiall

sword. And the other having the charge of soules and consciences, to administer his charge by spirituall meanes and by the sword of the word of God. These two governments should be so united, that there should be no confusion of them, and so separated, that there should be no contrarietie, but to sustaine and maintaine one the other by a good agreement, as the armes of one and the same body.

Chap. II.

Of the Magistrates.

Article 1.

THe Magistrate ought to watch upon the body and goods of men, that above all he may procure that the honour and service of God may be maintained. And therefore as he punisheth murther and theft, and other sinnes against the second Table, so he should punish the blasphemers, contemners of God, and Idolaters, which sinne against the first Table. And all those which contrary to honestie and the publike peace, give themselves to dissolutenesse and unlawfull playes: as on the other side, he ought to preserve the good and advance them in riches and honour.

Chap. III.

Of Ecclesiasticall Charges in generall.

Article 1.

AS touching the Ecclesiasticall Officers, the one have the charge of teaching, as the Pastors and Doctors; the other have their eye upon the manners of the flocke of Christ, as the Elders. The third kinde have the handling and dispensation of the Ecclesiasticall goods and almes of the poore, as the Deacons.

Art. 2.

Art. 2. The Officers of the Church shall be chosen by the Ministers and Elders without depriving the people of their right, and by the same authoritie they shall be discharged or suspended and deposed according to that which is conteined in the Chapter of the Censures.

Art. 3. None ought to thrust himselfe into an Ecclesiasticall Charge, without being lawfully called.

Art. 4. No Ecclesiasticall Officer ought to take any superioritie or dominion over his fellowes, that is to say, Minister over Minister, Elder over Elder, nor Deacon over Deacon, which notwithstanding ought not to hinder the honour or respect which the one ower to the other, having regard to the age, or to the gifts and graces that God hath given to one more than to another.

Art. 5. None shall be received to the Ecclesiasticall Charges, that are not indued with fit and proper gifts, to exercise the charge to which he is called, and that hath not good testimony of his life and conversation, of the which there shall be made diligent inquisition, before he be called thereunto.

Art. 6. All such as enter upon publike charge in the Church, shall signe and subscribe to the confession of the faith of the reformed Churches, and the Ecclesiasticall Discipline.

Art. 7. All those which shall be chosen to exercise publike charge in the Church, shall be first nominated to the right Worshipfull the Governours, or in their absence to their Lieutenants, after whose approbation they shall be nominated to the people; And if there be no opposition against them, they shall be received to their charges within fifteene dayes after.

Art. 8. Before the presenting and installing of them which are called to the charge in the Church, they shall be admonished of that which concerneth as well their particular dutie, as also to be an ensample unto the people, inducing them to live holily and justly before God and men.

Art. 9. Albeit that all in generall ought to procure the honour and obedience due to the Kings Majestie, the Right Worshipfull the Governours and their Leiftenants, and to the Maisters the Justices; yet those which have charge in the Church, shall principally imploy themselves to this duty to serve for an example to others.

Art. 10. Those which have charge in the Church cannot quite themselves from their charge, without the advice of the Consistory, unlesse they be discharged by the order by the which they have been established.

Art. 11. Those that have charge in the Church, shall doe their endeavour to visite the sicke and prisoners, to comfort them and all others which have need of consolation.

Art. 12. They ought not to reveale any thing of that which hath been handled in the Consistories, Colloques, or Synods, to the parties or others, unlesse they be commanded.

Art. 13. Those that have charge in the Church, that deprive themselves of the Lords Supper, and refuse to be reconciled, and after they have been exhorted thereunto shall not obey, shall be deposed, and the causes of their deposition declared to the people.

CHAP. IV.

Of the Ministers.

Article I.

NOne of those which aspire to the Ministery, shall be received to Preach the Word of God, the which are not endued with knowledge of good Letters, and well advanced in the knowledge of the tongues, Greeke, and Hebrew, if it be possible.

Art. 2. The Ministers shall judge of the propolants, having first of all examined them diligently of the principall

cipall points of the doctrine most requisite for a Minister: And having heard him reason of the Scriptures (so often as they thinke to be necessary) if they be fit for the Ministery they shall be sent to the Churches which have need of them to preach the Word of God there, three or foure times with the head bare. And if the Church approve of them and desire them for Pastours, the Colloque shall depute to them a Minister for to install them in their charge with the laying on of hands.

Art. 3. Those Ministers sent or comming for refuge to these Iles, having good testimony of the places from whence they are departed, shall be employed in the Churches which have need of them, with the hand of fellowship given unto them.

Art. 4. Those which are chosen and received to the Ministery, are so to continue all their life long, unlesse they be deposed for some fault committed. And as for them which may be hindered by sicknesse or age to exercise their Ministery, the honour of their Ministery notwithstanding shall remaine unto them.

Art. 5. The Ministers which come for refuge shall be employed in some Parish during the persecutions, and shall not depart without asking leave six moneths before, to the end that the Church should not be left without a Pastour.

Art. 6. The Ministers shall visite all the families of their flocke once a yeare at the least, yet alwayes at their discretion.

Art. 7. The Ministers shall propose the word of God every one in their order, and that once every moneth, in the day and place that shall be judged most commodious.

Art. 8. If there be any which is offended at the preaching of any Minister, he shall come to the foresaid Minister within twentie-foure houres to be resolved: And if he cannot be satisfied by the said Minister, he shall repaire to the Consistory within eight dayes, for want whereof he shall be no more admitted to his exception,

and

and if it be in matter of discord, the Ministers shall judge of it at the next conference.

CHAP. V.

Of Doctors of Divinitie, and of School-Masters.

Article I.

THe office of a Doctor in the Church, is the nearest to the Pastors charge, and it is to explaine the Scriptures, by reading without application, by way of exhortation, and they shall be chosen by the Colloque.

Art. 2. The School-Masters shall first of all be nominated by those to whom the right of Nomination doth belong, and they shall be examined by the company of Ministers, who taking knowledge of their learning, shall informe them also of their life, that is to say, if they be modest and not dissolute, to the end they may be an example to their Schollers, and that by evill doctrine they doe not bring in some sect into the Church. After which examination, if they be found fit to instruct the youth, they shall be presented to the people.

Art. 3. They shall instruct their Schollers in the feare of God, and good Letters, in modesty and honesty to traine up youths, that may be meet for the government of the Church and Common-wealth.

Art. 4. He shall teach Grammar, Rhetoricke, Logicke, and other allowed Authors, the most pureſt in judgement and speech, least the children should draw out any venom out of filthy and unchaste writings.

Art. 5. If they know any one of their Schollers, of whom they have hope, they shall exhort their parents to keepe them to the study of good Letters, or they shall make suite to the Right Worshipfull the Governours, or the Magistrates, that they may be kept of publike Charges.

Art. 6. They shall cause their Schollers to come to the

the Sermons and Catechiſmes, and to anſwer being aſked by the Miniſters: and they ſhall have place neare to the Pulpit, to the end that being ſeene of all, they may carry themſelves modeſtly in the Church of God.

Art. 7. The Miniſters ſhall take good heed unto the School-Maſters, that the youth be well inſtructed; and for that cauſe ſhall viſit the Schollers two or three times in the yeare, the better to know how they have profited the children, and if it need they ſhall call one or two of the Miniſters that are neereſt.

Chap. VI.

Of the Elders.

Article I.

THe Elders ought to conduct the people by good order with the Miniſters, and ſhall be careſull that the Church be not unprovided of Paſtors, of which they ſhall have providing, that they be honeſtly intertained, watching upon all the flocke, and eſpecially upon the quarter over the which they are aſſigned by the Conſiſtory; imploying themſelves diligently to admoniſh and reprehend thoſe which faile, to confirme thoſe which behave themſelves well, and to accord thoſe that are at diſcord.

Art. 2. They ſhall bring the Scandalles unto the Conſiſtories.

Art. 3. They ſhall viſit (as much as in them lieth) the families of their quarters every Communion, and once of the yeare with the Miniſter, to know how they are governed in their houſes, and if they finde there any contentious and rebellious perſons, that will not be reconciled, they ſhall referre them to the Conſiſtory.

Art. 4. They ſhall with the Miniſters attend in the Conſiſtories, which are holden every Sunday, if they may by any meanes, or other commodious dayes, to

handle the Ecclesiasticall affaires. And those which shall be chosen to goe to the Colloques and Synods with the Ministers, shall not faile to come thither at the day assigned.

CHAP. VII.

Of Deacons.

Article I.

THe Deacons shall be ordained in the Church to gather the almes of the people, and to distribute them according to the necessitie of the poore, by the advice of the Consistory.

Art. 2. They shall gather together the almes after the Sermon, and shall procure and keepe faithfully, the goods of the poore: And if necessitie so require, they shall goe from house to house of those that are willing, to gather that which it shall please them to give.

Art. 3. They shall distribute nothing without the advice of the Consistory, if there be not urgent necessitie.

Art. 4. The almes shall be distributed principally to those which are of the household of faith, and if there be any overplus, it may serve to helpe the strangers.

Art. 5. To meet with all suspition the Deacons shall keepe the Booke, as well of the receits as also of the distribution of the almes, the which they shall count in presence of the Minister and of one of the Elders.

Art. 6. The Deacons shall render their accompts every Communion day after the latter Sermon, in the presence of the Ministers, the Ancients, and the people, if there be any that will assist them: And therefore they shall be exhorted to be present there.

Art. 7. They shall endeavour that the poore shall be nourished without going about a begging. And they shall make suite to the Governours, that the youth fit for labour, may be set to occupations: And shall advertise the

the Maſters, the Juſtices, to the end they may give order that none goe from houſe to houſe to beg.

Art. 8. They ſhall viſite the poore, ſicke, and impotent, and the priſoners, to comfort and aſſiſt them in their neceſſitie.

Art. 9. They ſhall be aſſiſtant to the Conſiſtory with the Miniſters and Ancients, and there ſhall propoſe the neceſſitie of the poore, and tell their advice: but in the choice of other Deacons, they ſhall have definitive voice.

Art. 10. There ſhall be two Deacons in every Pariſh, or elſe the Elders ſhall have this charge of gathering and diſtributing the almes of the people.

The Eccleſiaſticall Liturgie, wherein is contained the Preaching of the Word, the Adminiſtration of the Sacraments, Marriage, the viſitation of the Sicke, wherein alſo is ſpoken of Buriall.

CHAP. VIII.

Of the Preaching of the Word.

Article I.

THe people ſhall aſſemble themſelves twice every Sunday within the Church to heare the Goſpell preached, and ſhall be aſſiſtant to the publike prayers: And alſo they ſhall aſſemble themſelves once or twice every weeke upon the dayes, which ſhall be commodious for the Pariſhes: And every houſe-holder ſhall cauſe to be preſent his family.

Art. 2. The people being aſſembled before the Sermon, one ſhall reade a Chapter out of the Canonicall Scripture onely, and not out of the Apocrypha Bookes: and that it be done by one that hath charge in the Church, or of one of good converſation at the leaſt.

Art. 3. During the time of prayers, every one shall kneele, having the head bare. Item during the time of singing of Psalmes, and the administration of the Sacraments, and whiles the Minister shall read his Text, every one shall be uncovered, and be attentive to that which is said and done of him.

Art. 4. At the publike Catechismes which the Minister shall make on the Sunday after dinner, he shall chuse a Text out of the Word of God, which is agreeable unto the section he is to treate of, and shall reade in the beginning of the said Text, and shall have it for a foundation of the doctrine which shall be spoken of in the said section.

Art. 5. The doores of the Church shall be shut after the Sermon and publike prayers, to wipe away all superstition. And the seats shall be set in good order, that every one may commodiously understand the voice of the Minister preaching.

Art. 6. The Churches which are dedicated to the speciall service of God, shall not be imployed to any prophane uses: And the Magistrate shall be desired that he would not hold there any civill jurisdiction.

CHAP. IX.

Of Baptisme.

Article I.

THe holy Baptisme shall be administred in the Church after the preaching of the Word of God, before the blessing.

Art. 2. The Fathers of the children (if they be not upon a voyage) shall with the witnesses stand neere to the child, to present it to God, and make promise for the instruction of it, as they are bound there to doe.

Art. 3. None shall be received to present a childe at the Baptisme, unlesse he have received the Lords Sup-

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per, or elſe if he be not fit to receive it, and that he make promiſe to doe it at the next Communion, whereof (if he be a ſtranger) he ſhall bring teſtimony.

Art. 4. He which would preſent a childe to be Baptiſed, ſhall advertiſe the Miniſter in good time.

Art. 5. The Miniſter ſhall not receive the names of Heathen, of Idolls, names attributed to God in the Scripture, neither the names of Office, as Angels, Baptiſt, Apoſtle.

Art. 6. Every Pariſh ſhall regiſter all their Baptiſmes, of the Fathers, Mothers, and Witneſſes of children, and of the day wherein they were baptized; and likewiſe of the Marriages and of the dayes; all which ſhall be carefully kept.

Chap. X.

Of the Lords Supper.

Article I.

THe holy Supper of our Lord Jeſus Chriſt, ſhall be celebrated foure times in the yeare; at Eaſter, or the firſt Sunday of Aprill: the firſt Sunday of July: the firſt Sunday of October; and the firſt Sunday of Januarie: And this ſhall be done after the Sermon, the which ſhall be made expreſly of this matter, or at the leaſt ſhall be touched at the latter end of the Sermon.

Art. 2. They ſhall follow this order; The Table ſhall be ſet in ſome commodious place by the Pulpit, where they ſhall communicate in order, being ſet, which is moſt conformable to the firſt inſtitution, or ſtanding, as it is the cuſtome of ſome Churches, the men firſt, and the women after; and none ſhall goe away till after the thankeſgiving and bleſſing of the people.

Art. 3. Thoſe which would communicate at the holy Supper, ſhall be catechiſed firſt of all by the Miniſter, to render a reaſon of their faith. They ought to know

the Lords Prayer, the Articles of their faith, and the ten Commandements, at the least the substance of them; and renounce the Pope, the Masse, and all Idolatry and Superstition.

Art. 4. None shall be received to the holy Supper, which is not of age and discretion, and which hath not good testimony of his life and conversation, and which doth not promise to subject himselfe to the discipline.

Art. 5. If there be any which is accused in justice to have committed some crime, he shall be exhorted to abstaine from the Communion, till such time as he shall be justified.

Art. 6. There shall not be received to the Lords Supper any of other Parishes without good testimony from his Pastor, or of two of the Elders where there is no Minister.

Art. 7. Those that will not be reconciled, shall be deprived of the Lords Supper.

Art. 8. They shall advertise the people at the least fifteene dayes before the Lords Supper, to the end they may be prepared for it.

Art. 9. Besides the former examination, which is made of the doctrine before they communicate unto the holy Supper, every one ought againe to be catechised once a yeare at the least, according to the commoditie of the Ministers and Parishioners.

Chap. XI.

Of the Fast.

Article I.

THe publike fast shall be celebrated in the Church, what time the Colloque or Synode shall thinke it meete, as a day of rest, in which there shall be Sermons in the forenoone and afternoone, with prayers, the reading of the word of God, and singing of Psalmes, all most

meete for the occaſions and cauſes of the Faſt, and all by the authoritie of the Magiſtrate.

Of Thankeſgiving.

Art. 2. The ſolemne thankeſgiving muſt be celebrated in like manner, as the Faſt: all the exerciſes being fitted to the occaſions and cauſes of it.

CHAP. XII.

Of Marriage.

Article I.

THe promiſes of Marriages ſhall be made in the preſence of the Parents friends, Governours, or Maſters or Miſtreſſes of the parties, and with conſent of them, and in the preſence of the Miniſter, or of one Elder or Deacon, who ſhall receive the promiſes pure and ſimple, with invocation of the name of God, otherwiſe they ſhall not be received. And as for thoſe that are at their owne libertie, the preſence of the Miniſter or one of the Elders or Deacons is alſo neceſſary for the policie.

Art. 2. The children and thoſe which are under Governments, cannot make any promiſe of Marriage without the conſent of their Fathers and Mothers, or of their Tutors, or of their Gardians, in whoſe power they are.

Art. 3. If the Fathers and Mothers are ſo unreaſonable that they will not accord to ſo holy a thing, the Conſiſtory ſhall give them ſuch advice as ſhall be expedient, to the which if the Fathers and Mothers will not agree, they ſhall have recourſe to the Magiſtrate.

Art. 4. Even thoſe which have beene married, owe this honour to their parents, not to marry themſelves without the advice of their parents, for want whereof they ſhall be cenſured.

Art. 5. Thoſe which ſhall be betrothed, ſhall promiſe with

with their parents that they shal be married within three moneths after their promises are made, or within six moneths, in case they be in a voyage. And if they will not obey, they shall be pursued by the Ecclesiasticall Censures.

Art. 6. No stranger shall be betrothed, unlesse he have leave of the Right Worshipfull the Governours, or their Leiftenants.

Art. 7. In marriages the degrees of consanguinitie and affinitie shall be diligently observed according to the law of God.

Art. 8. The publication of Matrimony shall be declared three Sundayes, one after another immediately in the Church where the parties dwells, or if they marry in some other Parish, they shall bring good testimony from the Minister that shall have published them, otherwise they cannot be married.

Art. 9. To avoyde the abuse and prophanation of the day of Rest, and the manifest contempt of the Word of God, which is made in the marriage-dayes, it is thought good that marriage be no more celebrated upon Sunday, but on the weeke dayes onely when there is a Sermon.

Art. 10. If any will oppose himselfe against the publication of Matrimony, they must addresse themselves to the Minister first, or to two of the Elders, which shall signifie it to the next Consistory, to come and give the reasons of his opposition: Of which the Consistory shall judge: And if there be any appeale, it shall be referred to the Colloque.

Art. 11. Those which have compained together before they are married, shall not be married before they have made confession of their fault; and if the fault be openly knowne, they shall doe it before all the Church: And if it be lesse knowne, the Consistory shall give order for it.

Art. 12. The promises of Widdowes that would remarry themselves, shall not be received but six moneth

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after the death of their deceaſed husband, that both for the honeſtie and well ſeemlineſſe, and to meet with many inconveniences. As for the men, they ſhall be exhorted to ſtay a certain time alſo, without conſtraining them thereunto.

Chap. XIII.

Of the Viſitation of the ſicke.

Article I.

THoſe which have ſicke folke, ſhall adverтiſe thoſe which have charge in the Church in commodious time to this end, that they may be viſited and comforted.

Art. 2. Thoſe which are ſicke ſhall be adverтiſed to make their will in good time, and whilſt they are in their good ſenſe, which ſhall be done in the preſence of the Miniſter or Elder, or ſome other able men, and worthy of faith, which ſhall ſeale the ſaid Teſtament, to this end they may be approved.

Chap. XIV.

Of Buriall.

Article I.

THe dead bodies ſhall not be brought nor made enter into the Churches: but into the Church-yard ordained for the faithfull.

Art. 2. The kinſfolke, friends, and neighbours of the dead, and as many as the kinſfolkes will pray, even the Miniſters, if they be at leiſure, as members of the Church and brethren, not in regard of their charge, no more than the Elders and Deacons, and ſhall goe to conduct the dead corps, for the comelineſſe of the buriall: At the

which there ſhall be neither Sermon, nor prayer, nor ringing of Bells, neither any kinde of other ceremony.

Art. 3. The dead ſhall not be buried without advertiſing of the Miniſter before.

Art. 4. The dead corps of thoſe which are excommunicated ſhall not be buried among the faithfull without ordinance of the Magiſtrate.

CHAPTER XV.

Of Eccleſiaſticall Cenſures.

Article I.

ALL thoſe which are of the Church ſhall be ſubject to the cenſures, as well thoſe which have charge in the Church, as thoſe which have no charge.

Art. 2. The ſuſpention from the holy Supper of the Lord, ſhalbe publiſhed only in matter of hereſie, ſchiſme, or other notable fault, of which the Conſiſtorie ſhall judge.

Art. 3. Thoſe which ſhall not receive the advertiſements and reprehenſions of faults made by the Word of God, and which continue hardened, without hope of being brought into the right way after many exhortations, if they cannot be brought againe they ſhall be excommunicated: whereunto ſhall be proceeded by three Sundayes, according to the order as followeth.

Art. 4. The firſt Sunday every one ſhall be exhorted to pray for the ſinner, without naming or declaring the ſinne, or the ſinner.

Art. 5. The ſecond Sunday the ſinner ſhall be named and not the ſinne: the third Sunday the ſinner ſhall be named and the ſinne declared, and he excommunicated, which ſhall ſo continue as long as he remaineth rebellious.

Art. 6. Thoſe which are excommunicated, are rejected of the Church, that they ought not to be admit-

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ted either to publick prayers, or unto the preaching of the Word.

Art. 7. If any having publick charge in the Church, ſhall commit any fault which in a private perſon merriteth publick ſuſpention from the Lords Supper, they ſhall be ſuſpended from their charge, and if they commit any fault the which in a private perſon meriteth excommunication they ſhall be depoſed.

Art. 8. And likewiſe thoſe which have committed any ſuch fault, by the which they are made uncapable of exerciſing their charge to the edification of the Church, ſhall be depoſed.

Art. 9. If the ſinner commeth to repentance, deſiring of the Conſiſtory to be received to the peace of the Church, diligent information muſt be had of his converſation, and ſhall adviſe the people thereof the Sunday before he be received, and make confeſſion to have peace of the Church.

Art. 10. The ſecond Sunday he ſhall preſent himſelfe before the Pulpit, and ſhall confeſſe his fault, asking pardon of God and of the Church by his owne mouth, in ratifying onely that which the Miniſter ſhall have ſaid of his repentance.

Chap. XVI.

Of the Eccleſiaſticall Aſſemblies for the guiding and governing of the Church.

Article I.

IN all Eccleſiaſticall Aſſemblies the Miniſters ſhall be Moderators, to gather the voyees, to impoſe ſilence, and to give ſentence according to the pluralitie, and to give the Cenſures; to the which they ſhall be ſubject as well as others.

Art. 2. All Cenſures ſhall be done in meekneſſe of ſpirit and doctrine.

Art. 3. All Aſſemblies ſhall be begun and ended by prayers and thankeſgiving; and it ſhall be done by him that is then Moderator.

Art. 4. All thoſe which there ſhall be aſſiſtant, ſhall ſpeake by order, without interrupting one of the other.

Art. 5. None ſhall depart from the Aſſembly without leave.

Art. 6. All Eccleſiaſticall matters there ſhall be intreated of, and decided by the Word of God, without taking upon them any civill Juriſdiction.

Art. 7. If there come any matter of importance, which cannot be decided in the leſſer Aſſemblies, they ſhall be ſent to the greater. And likewiſe if any man doe feele himſelfe grieved with the judgement of the leſſer, he may appeale to the greater: And there ſhall be nothing in the greater handled, which hath not been handled before in the leſſer, unleſſe it be in a matter which is remitted.

Art. 8. For all the things that are memorable in all the Aſſemblies, there ſhall be a Regiſter made, which ſhall be done by a Scribe appointed in every one of the Aſſemblies.

Art. 9. The Eccleſiaſticall Aſſemblies ſhall not be dayſmen in cauſes and matters civill, yet the particular members of it as private perſons may, but yet very rarely, when it is for making an end of debate, and the ſame of great conſequence.

Art. 10. He which hath been deprived of the Communion, or ſuſpended from his Charge by an aſſembly, ſhall be reeſtabliſhed by the ſame.

Theſe Aſſemblies are either ſimple, or compound; ſimple, as the Conſiſtories.

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CHAP. XVII.

Of the Conſiſtories.

Article I.

THe Conſiſtory is the aſſembly of the Miniſters and Elders of every Church, for the Government of it, and to watch over the manners and doctrine, and to correct the vices, and encourage the well-doers, where the Deacons, together with the propoſants, may be aſſiſtant to the Miniſters, to the end to faſhion them in the diſcipline and guiding of the Church.

Art. 2. The Conſiſtories are to be aſſembled every Sunday, or other dayes and houres ordained, according to the commoditie of the Conſiſtories, to conſult of the affaires of the Church.

Art. 3. None ſhall be called to the Conſiſtory without the advice of the Miniſter and of two Elders, in caſe of neceſſitie at the leaſt: and every Elder or he that giveth ſommance, ſhall call them of his quarter, as ſhall be ordained.

Art. 4. The Elders ſhall not report the ſecret faults, not having obſerved the order commanded by Jeſus Chriſt, *Matth.* 18. Reprehending in ſecret the faults that are ſecret.

Art. 5. The Miniſter or Elders ſhall not name to the Conſiſtorie, thoſe whoſe faults they ſhall bring to the Conſiſtorie, without the advice of the ſaid Conſiſtorie.

Art. 6. The cenſures of the Conſiſtorie ſhall be given before every Communion in the moſt commodious day; wherein the School-Maſters alſo ſhall be cenſured.

Art. 7. The Conſiſtorie ſhall chooſe thoſe which ought to goe to the Colloques.

Art. 8. The correction of faults and offences, appertaineth to the Conſiſtories, excommunication excepted.

Art. 9. In Eccleſiaſticall Aſſemblies the Conſiſtories ſhall make inquiſition of the faults which ſhall come before them; and ſhall adjure the parties in the name of God to ſpeake the truth.

Chap. XVIII.

Of the composed Assemblies, which are the Colloques and the Synods.

Article I.

AT the beginning of the Aſſembly there ſhall be called the Miniſter and the Elders, which ought to be aſſiſtants there.

Art. 2. The perſons who are named to be aſſiſtants ſhall not miſſe to be preſent there, upon paine to be cenſured at the next aſſembly, unto the which they ſhall be called.

Art. 3. The Articles of the former aſſemblies ſhall be read before they enter the affaires, to the end to know if they have been executed: And at the end of every aſſembly the Elders ſhall take a copie of that which hath been determined there: to the end that all may walk after the ſame rule.

Art. 4. In every Aſſembly there ſhall be a Scribe to write that which ſhall be reſolved of by the Company.

Art. 5. At the end of every aſſembly they ſhall give a brotherly cenſure of the Conſiſtories, in generall of the Miniſters and Elders, which ſhall be aſſiſtant there, and principally of that which hath been done in the aſſembly during the action.

Art. 6. The excommunication ſhall be onely concluded in theſe aſſemblies.

Art. 7. The Maſters the Juſtices ſhall be prayed to ceaſe the exerciſe of Courts, ordinary and extraordinarie in the dayes of the Colloques and Synods, to this end that

that they which ought to be there assistant may not be hindred.

Chap. XIX.

Of the Colloques.

Article I.

THe Colloque is the Assembly of the Ministers and Ancients deputed of every Church, in every one of the Governments of those Iles, for the government and entertainment of the Discipline.

Art. 2. The Colloques shall be assembled foure times in the yeare; ten dayes before every Communion: In which day there shall be the proposition of the Word of God, following the forme which is before established in the Chapter of Ministers.

Art. 3. The Ministers of *Alderney* and *Sarke*, shall meet once a yeare at the least, at the Colloque at *Gernsey*, and they shall choose the most fit time to come in.

Art. 4. The Colloque shall choose those which ought to goe to the Synode, and shall give them Letters testimoniall of their sending.

Chap. XX.

Of the Synods.

Article I.

THe Synode is the Assemblie of Ministers and Elders, deputed by the Colloques of these Iles.

Art. 2. The Synode shall be assembled from two yeares to two yeares, in *Gersey* and *Garnsey* by course, unlesse necessitie doe constraine to assemble it sooner. In which case those of the Ile where the Synode is to be holden, may hasten it by the advice of both the Colloques.

Art. 3.

Art. 3. In every Synode there shall be chosen a Minister to governe the action, and a Scribe to registrer the actions.

Art. 4. The Minister of the place where the assembly is made, shall make a prayer in the beginning of the first sitting.

Art. 5. The Colloques shall mutually advertise one another of the generall things they have to propose to the Synode in commodious time, to this end that every one may have time to think of it more ripely. And they shall give some advertisement thereof before the Colloque, which goeth next before the Synode, so farre as they may: And as for things of smaller importance, they shall be communicated of in the day of the first sitting.

These Articles touching the Discipline, are so set downe that so much and so farre as they are grounded upon the Word of God, they are immoveable: And as for the points that are meerely Ecclesiastical, that is to say, framed and set downe for the commoditie of the Church, according to the circumstance of persons, time, and place, they may be changed by the same authoritie they have been instituted.

Here followeth the manner of Installing the Officers of the Church.

The Promise in generall.

YOu promise before God, his cleft Angels, and his Church, that you will serve him faithfully in this Office, taking heed to your selfe, to this end, that in this vocation of God, you may walke worthily, so as it becommeth a good servant of God, without abusing it to serve your owne affections, or to be pleasing unto men, but that you use it with a good conscience, carrying all

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that you doe in this office to the glory of God, and to the edification of the Church, principally of that over which you are ſet: giving in all things good example unto all, namely, in keeping and taking good heed to the pollicy as well Eccleſiaſticall as Civill, procuring the good and honour of the Kingdome of *England* and of the Ile: taking paines that the people may live in good order, peace and union one with another, and in ſubjection and obedience to the Government of his Majeſtie, the right Worſhipfull the Governours, his Lieftenant, the Bailiefe, and the Juſtices, not conſenting to any thing which is repugnant to the Lawes Civill, Pollicy of the Countrey and Kingdome, and the Eccleſiaſticall Cenſures. All which you ſhall doe ſo farre as your office doth require, that is to ſay, without being prejudiciall to the libertie of a good conſcience.

Furthermore, You ſhall not abandon or leave off your Charge for any diſcontentment, or tedioufneſſe, or any thing whatſoever: unleſſe it be by the conſent of the Conſiſtory, or other to whom it appertaineth: At which Conſiſtory you ſhall attend (if there be no hinderance) the Sunday, after the Catechiſme to handle the Eccleſiaſticall affaires: And you ſhall take heed of not diſcloſing any thing that hath been handled, to the parties or any other perſons (unleſſe it be that they ought to know it) in paine of being rejected from the Company: Remembring alwayes that you muſt render an account of the charge which hath been committed unto you; to the end that you may heare his moſt amiable voice, *It is well done good ſervant, enter into the joy of thy Lord.* Finally, that which toucheth you moſt neerly in regard of the particular charge you are called unto.

Promiſes Common to Miniſters of the Word of God, and to the Elders.

YOu doe promiſe that you will feed and governe the flocke of Chriſt, which is committed unto you,

which is his houſe, according to the pollicy that our Lord Jeſus Chriſt hath eſtabliſhed in his Church, in having a care not by conſtraint, but willingly and with a ready courage, not for gaine or unſeemely honour, but onely having regard to the glory of God, and to the ſalvation of the people: Not raigning over the Church, but in humilitie and feare, following the Word of God.

You promiſe alſo to have an eye and watch upon the flocke, to admoniſh and comfort in particular, according as neede requires: Alſo to reprehend the private faults, and to bring to the Conſiſtorie the publick faults; to the end the ſcandalls of the Church may be hindred.

You ſhall attend the Colloques and Synodes at all times, when you ſhall be deputed thereunto, revealing nothing of that which hath been handled to the parties, or any of the perſons, unleſſe they ought to know it, upon paine to be rejected from the company.

You promiſe to take careſull heed of the accompts of the Deacons at the Communion day, or at leaſt at the Communion dayes of September and Eaſter, and that after the ſecond Sermon of the Sabbath; in which day ordinarily there is no Conſiſtorie kept, or elſe the Sunday following, according to the opportunitie of the Church.

A Promiſe particular to the Miniſter of the Word.

YOu promiſe that you will deliver the moſt holy Word, and Sacraments of God, in all faithfulneſſe, pureneſſe, and reverence, that you will take paines in teaching the people which are capable, in convincing thoſe which contradict, in caſting downe the proud, in erecting and lifting up the humble, in bringing againe thoſe that are ſtrayed out of the way, in cutting rightly the word of truth, as a good workman, which needeth

not

not be aſhamed, and as a good and wiſe Steward of the Houſe of the Lord, diſtributing the ſpirituall meate as well to every one apart, according to his abilitie, as in common to all the family. You ſhall doe this in all diligence, being earneſt in time and out of time: And for this cauſe you promiſe to follow with all care and diligence, all meanes and helpes of ſtudie, things proper to execute & honour your ſaid Miniſtery, which notwithſtanding ſhall be done in all ſimplicitie and eaſineſſe, as well in words as in ſentences, to this end, that the rudeſt and moſt unlearned, and the Church may be edified by it. Above all, you ſhall imploy your ſelfe in ſtudying the holy Scriptures, to this end, that being well inſtructed touching the Kingdome of Heaven, you may be like a good Father of a Family, who is able to draw out of his treaſure both old and new things.

A Promiſe particular to the Elders.

YOu promiſe to be aſſiſtant unto the Miniſters of the Word, for the Government of the Church, over the which you are appointed, and ſhall take heed to the Miniſtery of the Word; Firſt, that the Church be not unprovided, and that being eſtabliſhed it may be reverenced, and therefore you ſhall have an eye to them as well for the holy doctrine, as for their holineſſe of life, and afterwards upon the reſt of the Church, eſpecially upon thoſe which are committed more neerly to your charge. And therefore if there ſhall come any diſcord between any of your quarter, you ſhall endeavour to accord them by good and brotherly adviſement, and if they will not obey, you ſhall ſummon them to come to the Conſiſtorie to have ſome convenient remedy thereof, which you ſhall doe principally in the Viſitation before the Communion: Alſo you ſhall goe at every Communion throughout all the Families of your quarter, as well to

your neighbours, as thoſe that are of your own houſhold, to know whether they live in the feare of God, whether they frequent preaching, if they doe pray in their houſes, their particular prayers evening and morning, before and after meate.

Furthermore, You doe promiſe to viſit the ſicke of your quarter, and when there ſhall be need, you ſhall call with you the Miniſters of the Word to comfort them; finally, you ſhall procure that all things in the aſſemblies may be done in good order and ſeemlineſſe.

A Promiſe particular to Deacons.

YOu promiſe to receive, diſpence, and keepe faithfully, and without deceipt or acceptation of perſons, the goods which are given to the poore; you ſhall gather the almes of the poore given by the people at the going out of the Church after the Sermons, and eſpecially on the Sabbath day: And if that neceſſitie ſo require (becauſe of ſome extraordinary need) you ſhall goe by the houſes of thoſe which are willing, to gather ſome corne or other almes, according to the good will or diſcretion of well diſpoſed people. And to wipe away all evill ſuſpition, you ſhall count out of hand the almes received (which ſhall be ſet down in writing) in the preſence of the Miniſters, and one or two of the Elders: And for this cauſe you ſhall have a Booke, wherein to Regiſter as well the things that are received as thoſe that are laid out.

You doe promiſe that you will not give any almes without communicating it unto the Miniſters and the Elders, that you diſtribute the almes, firſt of all unto thoſe that are of the houſhold of faith; and if there be any overplus, you may let it run down unto ſtrangers from the Church.

You do promiſe to viſit the poore, ſicke, and to cauſe them to be tended and looked unto, and to inquire of the neceſſitie

neceſſitie of other poore, principally of your quarter, and to the end that they may be nouriſhed by the almes of the Church, without letting them wander and range about the ſtreets, or other Pariſhes. And you ſhall procure that thoſe which are meet to be put to occupation, that they may be imployed, of the which, you ſhall advertiſe the Conſtables, or thoſe which have the charge of Juſtice, to the end that they may not be ſuffered to beg.

A Prayer Common for all the Officers of the Church.

OH Lord God, Father of light, from whom commeth every good and perfect gift, we doe pray thee moſt humbly in the name and favour of Jeſus Chriſt, thy onely Sonne our Saviour, who being aſcended into heaven in glory, doth not ceaſe to inlarge towards us thy gratious liberalitie of Officers, for the work of the Miniſtery, and building of thy myſticall bodie, wee moſt humbly pray thee, that ſeeing it hath pleaſed thee to call this our brother to the ſervice of the Church, that thou wouldeſt ſo faſhion and fit him to ſo holy a charge, that he may quit himſelfe in all diligence, imploying himſelfe faithfully and with a fervent zeale to all that which belongeth unto his charge. Give him prudency to governe himſelfe well in it, and force to execute all things that appertaine to him in regard of his office. Above all things, fill him with the ſpirit of thy feare, to the end that he may be preſerved from all ſcandall, confuſion, and the allurements of this preſent world, of the ſnares and ambuſhments of Sathan, giving him patience and conſtancy, that he may acquit faithfully his dutie as much as humane frailtie may ſuffer: Bleſſe thou his labour, to the end that nothing hinder the holy worke which is in his hands; Shew alſo this grace to every one of us, to acknowledge

knowledge him as ſet and ordained of thy hand in this moſt holy vocation, that we may be led by him, without withſtanding the order thou haſt eſtabliſhed in thy Charge: And that by this means remaining in thy obedience, thou mayſt be glorified in us, and thy Church may receive continuall growth, to the good and ſalvation of thy children:

Proper to the Miniſter of the Word.

And in regard of his particular Charge, we moſt humbly pray thee, that this our brother which thou haſt called to the Miniſtery of thy holy Word, to the which even the holy Angells are inſufficient, thou wouldeſt enlarge him with the true keowledge of the wonderfull ſecrets thereof, and with a ſingular wiſdome, by the which he may know how to diſpence and apply to every one, according to the circumſtance of time, of places, and principally of perſons, that he may have his mouth opened to declare in all libertie and boldneſſe, truly ſpirituall, the myſtery of the Goſpell; As alſo all that which is meete for him to declare; And alſo to adminiſter the holy Sacraments in all puritie and reverence: Give to every one of us this grace, that we may receive as well the one as the other, in all humilitie and trembling of heart, not as comming from men, but (as the truth is) comming from thee the living God, thereby to be quickned eternally to

Proper to the Elders.

be an Elder and watchman, graunt thou that he being given for helpe to the Miniſters of the Word in the government, and as the eares of the body of the Church, he may apply himſelfe with ſuch diligence to know the eſtate as well of the faith as of the manners of the flocke, principally of thoſe over the which he hath more particular charge, that by this meanes he may as well admoniſh, reprehend, comfort, and encourage every one, according as there is need; as alſo to certifie the Miniſters of the Word of it, that the Miniſters by help thereof may with more profit addreſſe their doctrine to the Church of God. Give alſo this grace to every one of us, that we

may

may obey and reverence him as well in private admonitions, as the reſt of the guiding of the Church, as a father whom God hath ſet to watch over our ſoules, to this end he may doe it with cheerfulneſſe and not with griefe to

Proper to Deacons.

be a Deacon, that thou wouldeſt graunt him thy Spirit, firſt of ſimplicitie, to diſtribute the treaſure of the church without acceptation of perſons; and then the ſpirit of diſcretion, to diſcern of the eſtate of every one of the poore, and eſpecially of thoſe which are of his quarter. Finally, and above all, the ſpirit of compaſſion, to execute his dutie towards the poore (principally towards the ſicke and weake) in all joy and readineſſe, to the end they be not put to further ſorrow: Touch alſo the hearts & entrayles of every one of us, that following thy liberalitie towards us, we may willingly and frankly diſtribute of our goods to ſuſtain the neceſſitie of the afflicted, as members of the ſame bodie, and entertaining the communion, which ought to be between the faithfull, we may ſhew by effect that we are true members of the Church.

Laying on of hands.

I lay upon him the hands in the name of the Conſiſtory, by which impoſition of hands, you are advertiſed that you are ſet apart from the affaires of this world, whether they be your own or any others (in ſo much as they may hinder the charge you are called unto) to be dedicated & conſecrated to the holy ſervice of God. Moreover, that in doing your dutie faithfully, roundly, and in all ſimplicitie (as before God) you ſhall be aſſured of the aſſiſtance of the hand of God, helpfull unto you in all your neceſſitie: And therefore that you be not diſcouraged for the afflictions that may come upon you in executing your charge, rather that you may ſuſtain conſtantly and in all patience, contempt, ſhame, and reproach of men given in this world, both which things being ſignified by this ceremony, God by his mercy and faithfulneſſe accompliſh and perfect in you, in the name of his Sonne Jeſus Chriſt our Saviour.

A generall

A generall Admonition to the people for all the Officers of the Church.

ANd as for you Brethren and Sisters know, that the dutie of the Church towards the Brother present, is to receive him willingly, as sent of God, bearing him honour and reverence, in regard of his Charge, the which he executeth towards you: Take heed that you murmur not against him, or against his Ministery in any sort whatsoever, for the Lord will not leave unpunished the contempt of his servants, and much lesse the murmuring and rash rebellion against their persons: As the horrible examples that may be seene in the Scriptures doe plainly testifie. It is also required of you that you pray unto God for him, to this end that he may execute the office God hath called him unto in all wisdome and faithfulnesse, referring all to Gods glory, and the edification of his Church, whereof he hath charge.

Speciall for the Minister of the Word.

Which you shall doe so much more carefully for him in regard that his charge is of so great importance, as well for the glory of God, as for the salvation of us all, as you have partly understood by the dutie which hath been already recited. To the end that speech may be given him and a mouth opened in all boldnesse to make known the secret of the Gospell, and to speak frankly as it behoveth him to speak. Secondly, it is meet you know that the office of the Church towards the Ministers is to entertaine them honestly, according to their power and abilitie: for it is good reason that seing they sow spirituall things, they should reap the corporall things: And that the Oxe that treadeth out the graine, should not want feeding, as St *Paul* teacheth: Therefore also you shall have this our Brother for recommended as touching his entertainment.

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The Arraignement of SVPERSTITION.

OR

A DISCOVRSE BE-tweene a Proteſtant, a Glaſier, and a Separatiſt.

Concerning

The pulling downe of *Church-Windowes.*

Shewing,

The good minde of the Proteſtant, the Indifferencie of the Glaſier, and the ſpuritie and zeale of the Seperatiſt.

London, Printed for *T. B.* and *F. C.* 1641.

The Antiquity of SUPERSTITION

OR

ABSURDITY PRESUMED

A Dialogue or diſcourſe betweene a Proteſtant, a Glaſier, and a Separatiſt.

Separatiſt.

Come honiſt *Glaſier*, we muſt crave your ayde
To helpe us pull theſe popiſh windowes downe,
And ſet new glaſſe for which you ſhall be payd,
For ſure the Lord on us for them doth frowne
And truely brethren ſhould we let them ſtand,
I feare 'twill bring a terrour to this land.

Glaſier.

I hope not ſo Sir, theſe are ancient things
That long have ſtood in former ages paſt
Since Churches were, at leaſt, ſince Chriſtian Kings
Had government, they ſtill in Churches laſt,
Leaſt by miſhap ſome cracks or peeces ſhatter'd,
But now it ſeemes they all muſt downe be batter'd

Seperatiſt.

What ſhould they elſe, they doe but barre the light
The Lord hath ſent, and trouble much our ſight
That ſcarce at noone day we can ſee to read
The holy Bible for the paint and lead,
'Tis like a popiſh tabernacle painted,
I doe not like a thing ſo much beſainted.

Proteſtant.

When theſe old windowes were at firſt new painted

'Twas to adorne the Church in seemely way
Whereas you say they are so much besainted,
'Tis but the pictures of the saincts not they,
But yet I thinke if they were saints indeed, (bleed.
You'd pull them downe, or else you'd make them

Glasier.

Sir, you say true, and truely in my minde,
A day will come, when some will pay for all,
For if old time, againe should turne the wind,
And papistry into our land recall,
Where they should come againe to say their masses,
They'd wish us hang'd, for pulling down their glasses.

Separatist.

'Tis no matter, what weigh we their wishes.
Floures will grow you know where serpents hisses,
And light will shine to us that truth doth handle,
While they in darknesse sit, and hold the candle;
Give us the light, let them in darkenesse masse it,
Tis now our right, when it's theirs, let them new glasse it.

Protestant.

This is even just according to this world,
What's mine's, mine owne, and no man is the better,
But when I am dead, and in my grave is hurl'd,
Whe's then my right, or who is then my debter;
What in this world we doe unjustly graple,
I feare ith next, t'will make our bones to rattle.

Glasier.

Me thinkes 'tis pitty ancient monuments
Because they are popish; that's the harme they doe,
Should from the Churches thus be torne and rent,
Then pull downe Churches they are popish too;
For surely they were built in popish times,
And still are guilty of some popish signes.

Protestant.

Proteſtant.

Glaſiers be merry, golden dayes are come,
Drinke off old ſherry, let your diamonds run
On white and greene, no yellowes, blewes, nor reds,
Shall dim your ſights, or trouble more your heads;
'Tis better ordered till the day of doome,
We baniſh collours to the ſea of Roome.

Separatiſt.

But yet not ſo I doe not like that way,
Fearing the Pope, a maſſe for us ſhould ſay;
And we be guilty of their Idolatry,
Should ſo be dam'd to hell eternally;
Therefore to barre the dangers that may fall,
'Tis better breake them into peeces ſmall.

Glaſier.

Nay better then us glaſiers them detaine,
For being broke, they will doe no man good,
They may perhaps in time come up againe,
And we may pitch them where before they ſtood,
For ſure 'twil vex our heads thrice more to make thē
Then now it will your conſcientes to breake them.

Proteſtant.

Were I a Glaſier, ſure I now might live
With ruines of Church windowes, and might give
A yearely pention to thoſe hungry ſoules
Th't dayly walke within the Church of P ules,
And make Saint *Peter* from the painted gl ſſe,
Through cleare white day to ſee an Engliſh maſſe.

Glaſier.

Were you a Glaſier it would vex your minde,
To ſee ſuch curious windowes broken heere,
Seeing they hurt no man in any kinde;

And

And ſure they coſt our ancient fathers deare,
But were Saint *Peter* heere ſet with Saint *Paule*
You'd pull them downe, nay Crucifix and all.

Separatiſt.

What's *Paule* or *Peter* unto any heere,
Or what's the crucifix, or *Mary's* peere;
Why ſhould we ſuffer in our Church to ſtand,
Such fabulous Idolls made by mortall hand
The Lord forbids it, and we muſt obey,
Fearing leaſt people unto them ſhould pray.

Proteſtant.

See heer's the picture of our Gracious Queene
Elizabeth of famous memory,
Which picture is in many Churches ſeene,
As a memoriall to eternitie:
It is no Idoll, yet by mortall hand,
'Tis marv'le your zeale will ſuffer it to ſtand.

Separatiſt.

Sir, that's a picture that may well deſerve
(For that the Church ſhe did ſo well preſerve,
From popiſh errors, and from other crimes)
A laſting memory in all our times,
Should we that picture ſeeke for to deface,
We wrong our Church, likewiſe contemne his grace.

Glaſier.

Sir, let me aske you one thing by the way,
Is not our ſaviour Chriſt head of his Church;
And doth not he preſerve it night and day,
From all invading enemies, foule lurch
Yet we his picture from his Churches raſe,
And thinke thereby we doe him no diſgrace.

Proteſtant.

Me thinkes it is a comely deſent thing,

To

To ſee our Saviours picture in the Church
And Saints in every light or window ſeene;
The more to adorne and beautifie this Church,
For in my minde, that place would beſt beſeeme
A Saviours picture, then a pictured Queene,

Separiſt.

The Lord defend me, thou art one of hope,
And, an adopted ſon unto the Pope,
Thy faith is feeble, and thy ſtate is weake,
Thou doſt ſo fondly and prophanely ſpeake,
Truely I feare the Lord hath thee forſaken,
Thou art ſo much with popiſh reliques taken.

Proteſtant.

It ſeemes all's popiſh that's not like to you,
Sir, we are proteſtants, Profeſſors true,
Of Chriſtian faith, though we ſeeme not to raſe
Theſe antient thinges, our Churches to deface;
For ſure our fathers lived in Popiſh daies,
(Long before we) that firſt theſe things did raiſe.

Separiſt.

You ſaile too far upon the Popiſh ſea,
Your ſhip is Craſt, your ankor at decay,
Your ſailes are faire, yet made of rotten Cloath,
Your maſt is high, and for to ſtoope 'tis loath,
But it muſt bend, the Lord ſayes, they that climbe
Vnleſſe by faith, will fall in a ſhort time.

Proteſtant.

Sir, your deceived we doe not love to climbe,
Though we have faith, but love not to preſume,
And we have hope will bring us home in time,
Whilſt you at rovers ſaile to meete the moone
Your faith's Eclipſt your hope is fled 'tis ſtrang
Your charitie and zeal ſhould love to range

Glaſier

Perhappes their gone to ſome Aſtronomer

To trie the plannte or to meete their fate
Or elſe perchance they are gon to Amſterdamne
To *Ananias* or ſome other mate,
If faith be ſick and hopes weake ſtomake wamble,
Then charitie and Zeale may well goe ramble.

Stpariſt.

Learned and prophane ſonnes to iniquitie,
To Ieere a man of Zeall and pietie,
The Lord will curſſe ſuch ſuperſtitious fooles,
And caſt them out from *Ananias* Schooles:
I thinke you ſome of Romes impeſtuous ſtore,
Who loves the paynted Glaſſe loves Idoles more.

Proteſtant

Proud Brother peace, the paint plac'd in Glaſſe,
Shewes better farr, then in your ſiſters face,
Which if upon themſelves they did beſtow,
You'le love them well, yea you will ſaint them too,
And if the ſpirit move, not think't a miſſe,
Vpon them to beſtow a holy kiſſe.

Separiſt.

Blaſphemous words from ſuperſtitious tongue,
Had ever pietie and Zeale ſuch wronge
By ſuperfluous and prophane report,
Thus to revile the annoynee dot the Lord,
Trvely Ile leave ſuch children of the Devill,
Fearing the Lord ſhould curſe me for your evill.

Glaſier.

What need theſe ieers, you talke of prophanation,
Impiety, and thinges not now in fashion,
End your foule faction, heere amend
What is amiſſe on both ſides, dot not ſpend
your Talents Idely, let an end be made,
Live by your Zeale, and I will by my trade.

FINIS.

Luk. 47. 10. 32

AN ANTIDOTE AGAINST LAY-PREACHING, OR THE PREACHERS PLEA.

In a Diſcourſe anſwering ſuch Objections, which were given to a conſcientious friend; who for his ſatisfaction requeſted a reſolution. In which Diſcourſe is proved, that preaching of the Word is a peculiar Calling, to be undertaken by none without a ſpeciall Call: and that more is required in ſuch who undertake it, than abilities: in which likewiſe other incidentall Queſtions and Caſes, concerning the Profeſſion of Preachers, are diſcuſſed.

The Lord gave the word: great was the company of thoſe that publiſhed it, Pſal. 68. 11.

No man taketh this honour unto himſelfe, but he that is called of God, as was Aaron, *Heb. 5. 4.*

LONDON,
Printed for *Andrew Crook*,
Anno 1642.

ANTIQUE

The Writing occaſioning the enſuing Diſcourſe.

THe places of Scripture underwritten, which ſome doe bring to prove That a man who hath the gift of the ſpirit, and can preach, may preach the Goſpel of what calling ſoever he be.

To prove it lawfull, they quote 2 *Acts* 17, 18. from which place they underſtand, that not only they that have been at the Univerſity, and have gotten learning, that they only ſhould be Teachers; but they alſo to whom is given the gift: *Ergo* if I can teach and edifie my brethren, and my brethren can teach to edifie me, it is lawfull although we be but Tradeſmen; for the Apoſtle did labour with his hands, and yet a Teacher; and many others beſides, 2 *Theſ.* 3. 8.

By way of Reaſon, thus.

1. A Teacher is knowne to be called of God by thoſe qualifications and gifts which hee hath received: but many of Gods people have the gift to teach and reſolve doubts; *Ergo* they are called, and therefore bound to teach.

2. Every man who hath a gift which is ſpirituall, it is his talent; and he who uſeth not his talent, God will take it from him, and cloath him with ſhame and a curſe: *Ergo* men are bound to uſe their gifts.

And this is the way which we have preſcribed.

2 *Joel.* 28. 44 *Iſaiah* 3. 1 *Cor.* 14. 29. 1 *Cor.* 14. 31, and 33 ver. The Reaſon is given, God is not the author of confuſion, but of peace; which doth prove, as they underſtand, that when men can propheſie, and doe not, it cauſeth confuſion, and not peace.

11 *Numb.* 29. *Would God all could propheſie.* 8 *Acts* 1. compared with the third and fourth verſes of that Chapter.

From which places they underſtand, that any one poore or rich, weak or ſtrong, if they could teach, they became Diſpenſers.

The ſame times are now for the want of publick meanes; they were ſcattered, ſo are we.

Therefore if God enable us, we will take a courſe in private. If men ſend us to priſon, God will ſend priſon-comforts.

1 *Pet.* 4. 10, 11. *As every man hath received a gift, ſo let them adminiſter the ſame one to another.*

In this thing I deſire to be reſolved, being of my ſelfe but weak, and not able fully to anſwer it.

An

An Anſwer to the former Writing.

I Have ſeriouſly pondered the paper; and according to your deſire have returned an Anſwer, to help you to a ſatisfaction in thoſe things, wherein ſome have ſought to ſcruple you. All which (by the aſſiſtance of God) I have throughly ſifted, and I hope ſhall diſcover what bran was preſented by the Objectors inſtead of the pure manchet of Gods word.

The maine aſſertion in the paper is this.

A man that hath the gift of the Spirit, and can preach, may preach the Goſpel, of what calling ſoever he be.

The proofs alledged ſeeme to prove two things.

Firſt, *That any, of any Profeſſion, may preach, being enabled.* And

Secondly, *That ſuch ought to doe ſo, eſpecially in the want of publique meanes.*

I conceive, that the Affirmers of theſe things doe not underſtand by this word Preaching, and Teaching: preaching, as it is largely taken for any kinde of notifying, and making known the Goſpel of Chriſt, or the Oracles of God: for then what need this controverſie, ſince it is well knowne, that there are many wayes thus to doe? as namely, by Conference, ſo *Aquila* and *Priſcilla* expounded to *Apollos* the way of God more perfectly. Or by Catechiſing; ſo *Theophilus* was inſtructed, *that thou mighteſt know the certainty of thoſe things, wherein thou haſt been catechiſed*; ſo is the originall, though in our Engliſh tranſlation it is rendred, *inſtructed* Or by Writing, in which reſpect *Solomon* is called a Preacher, becauſe by his writings he publiſhed

18 Acts 26.

1 Luke 4. κατηχήθης.

1 Eccl. 1.

liſhed thoſe truths wherewith the Spirit inſpired him. Or by reading; and ſo the Prophecy of *Ieremiah*, and the minde of the Lord was made knowne to the Jewes by *Barucks* reading. Yea any other meanes by which the truth is made knowne, may in a ſenſe be called Preaching: but I think they meane not this generall kinde of Preaching; but by Preaching they meane (as it is in a reſtricted ſenſe taken) An expounding of Scripture by doctrinall deducing of inſtructions, and conſcientiall applications of them to the Hearers by way of dilating or enlargement. Or more briefly: by Preaching they mean A ſpeaking unto men for exhortation, edification, and comfort. I beleeve they meane this, by the word Preaching; for ſo their proofs ſeeme to prove. And therefore I will propoſe againſt their phancy, of the lawfulneſſe for any (of any calling being able) to preach, five Propoſitions, as an Antidote: which when I have diſcuſſed, I will punctually anſwer the paper.

Ierem 36.

1 Cor. 14. 3.

The Propoſitions conſiderable are theſe.

1 *Preaching or diſpenſing of the word is a peculiar calling diſtinct from other callings.*

2 *Not any of another calling ought to diſpenſe the word (preachingly) till they are thereunto called.*

3 *In the Call to preach, more things are required than endowments to preach: without which things no man hath a Call to that function.*

4 *Men of other Profeſſions, though enabled with ſpirituall gifts, yet are not to undertake preaching, till they are thereunto lawfully called.*

5 *Such as take on them that calling, after lawfull Call thereunto, ought not to intangle themſelves in worldly emploiments, and follow their wordly calling.*

Of all theſe I will ſay ſomething; and then come to anſwer the paper.

CHAP.

CHAP: I.

The first Propoſition.

Preaching of the word (that it, an expounding or interpreting it, thence drawing out Doctrines of inſtruction, and applying them to ſeverall ſorts of Hearers gathered together to heare) is a peculiar calling, diſtinct from other callings.

A Calling is a certaine kinde of life, ordained and impoſed on man by God, for the common good. Now it is certaine, that God hath conſtituted, and appointed ſome men to ſpend their dayes in *finding out acceptable words, even the words of truth*; that they may the better publiſh the word of God, *and faſten it as Maſters of the aſſemblies*, according to the command *given from one ſhepherd: Goe and teach all Nations.* *Perkins* in his Treatiſe of Callings. 12 Eccleſ.10, 11. 28 Mach.19.

This truth is evident from two Scriptures, to name no more.

The firſt place is, 10 *Rom.* 14. *How ſhall they heare without a Preacher? And how ſhall they preach, except they be ſent?* The Apoſtles gradation is remarkable: as faith muſt be before invocation; and hearing of the word, before faith; and preaching, before hearing what is preached: ſo divine Call or miſſion to preach precedes preaching; intimating that none can ſavingly, with a good conſcience, and with hope of ſucceſſe, preach, unleſſe they be divinely ſent and appointed thereunto.

The ſecond place is 4 *Epheſ.* 11, 12. when Chriſt aſcended, *he gave ſome to be Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt*: and S. *Paul* ſhewes what this work is, 26 *Acts* 18. By this place in the Epheſians we ſee that the calling of Preachers is ordained, and the end of it is very profitable. In one Scripture it is called a *teaching Prieſthood*, without which the people 2 Chron. 15. 3, 5, 6.

29 Prov. 18. people were miſerable: in another it is called *viſion*, without
4 Col. of. 17. which the people periſh. S. *Paul* calls it *the miniſtry*, and like-
1 Tim. 1. 12. wiſe *teaching*, and ſhewes that it is a diſtinct calling from others, 12. *Rom.* 7.

I will ſhut up this Propoſition with an obſervation not to be deſpiſed. In the 2 *Numb.* 2. God commands, that every tribe of the Iſraelites ſhould be ranked into ſeverall orders, and that they ſhould all keep to their own ſtanders. After this in *Numb.* chapter 3. he commands that the Levites ſhould be appointed to their office. Iſrael was now in the wilderneſſe, journeying to *Canaan*, a type of the Church of Chriſt thorough many tribulations and afflictions travelling to heaven. In the campe of Iſrael the ſeverall orders and ranks aſſigned, were to bee kept, and none were to uſurpe the Prieſts office; and the Iſraelitiſh camp
24 Numb. 5. was never ſo comely as when every one in it kept within order. Even ſo it is with Chriſts people, they are ranked into two
6 Gal. 6. ſorts, him that is taught, and him that teaches: And both ſorts
12 Rom. 6, 7, 8. are to attend to the proper and peculiar ſervices, according to the rank into which God hath put them. And none of Chriſts people (unleſſe called) muſt uſurpe the ſacred and moſt ho-
5 Heb. 4. noured calling, ordained for men, in things pertaining unto God. And the Church of Chriſt never flouriſhes ſo ſtately againſt her adverſaries, as when every one in it (as it were in an Army) keeps him to his owne function; for then the Church
9 Cant. 3. (as Chriſt deſcribes it) *is terrible like an Army with banners.* In one word, as there are ſeverall and diſtinct offices in an Army; ſo are there in the Church militant. One is a teacher, another is taught: and as the Lord ſaw it neceſſary for Iſrael in the wilderneſſe, to have the Levites a diſtinct order among them; even ſo hee ſees it is neceſſary for his people on earth to have Preachers among them, a diſtinct calling from others: and therefore he hath erected a miniſtry in his Church, by whoſe fooliſhneſſe of preaching hee pleaſes to ſave them that beleeve. All this makes it evident, that preaching of the word is a peculiar calling diſtinct from other callings.

CHAP.

CHAP. II.

The ſecond Propoſition.

Not any of another calling ought to diſpenſe the word Preachingly, (that is, as wee have before explained the word Preaching) till they are thereunto called.

THe Reaſons proving this, ſhall bee only two; becauſe prolixity is to be avoided in a matter well knowne to every one, who is converſant in holy Scriptures.

Firſt Reaſon is, Becauſe God diſapproves, yea deteſts, and complaines againſt ſuch, who undertake preaching without a call. *I ſent not* (ſaith hee) *theſe Prophets, and they have runne; I ſpake not to them, and they have propheſied.* Yea the Lord makes it a character of a falſe Teacher, to teach, being uncalled to that office. *I ſent them not, nor commanded them* (ſaith God,) *therefore they ſhall not profit this people at all.* And our bleſſed Saviour intimates no leſſe, in bidding us *beware of falſe Prophets, which come* (ſaith he) *unto you in ſheeps cloathing, but inwardly they are ravening wolves.* Theſe words are very remarkable, and deſcribe ſuch as are falſe and dangerous Teachers by two decypherings. Ier. 23 21. Verſe 32. Mat. 7. 15.

1. They are ſuch as Come unto you. The true Prophets are ſent, but theſe come (to wit) of their owne accord, being unſent of God. The phraſe of comming to any, when it is in the new Teſtament applied to forbidden Teachers, intimates both their preſumptuous raſhneſſe, and ſacrilegious boldneſſe to teach, being not ſent thereunto. And therefore our Saviour ſaith, *All that have come before mee, are theeves and robbers:* all that have *come*; not all that were *ſent*. *Moſes* and the Prophets were before Chriſt; but theſe were ſent to the people of God: others there were who (though unſent) would undertake to propheſie, and teach, and theſe our bleſſed Saviour brands with the name of Theeves; becauſe they uſurped anothers calling: and with the name of robbers, that is, (as the word Ioh. 10. 8.

ſignifies) ſuch as make a prey of others. This is their firſt deſcription.

2 They *come unto you* (ſayes our Saviour) *in ſheeps cloathing*. In every thing outwardly they ſeeme ſheep: they *have a forme of godlineſſe*; they pretend Scripture, and uſe many *good words*; In theſe *they glory*; and by theſe *they work deceitfully*, *transforming themſelves into the Miniſters of Chriſt*; they uſe ſmooth inſinuations, *creeping into houſes*; they are full of *flattering* and *enticing language*: Thus outwardly they ſeeme ſheep. Yet their allurements to withdraw Chriſts flock from hearing Chriſts voice in the Paſtors ſet over them, are an evident manifeſtation of them to bee no other than ravenous wolves, though their pretences and outward ſhewes ſeeme otherwiſe; for they are no other but ſuch who intend to prey upon Chriſts flock, having once divicted them, and withdrawne them from the ſhepherds tents: Therefore one Apoſtle tells us, That *through covetouſneſſe, they with fained words will make merchandize of us*: And another exhorts, To *mark ſuch, and avoid them*; *for they are ſuch as ſerve not our Lord Jeſus Chriſt, but their owne belly; and by good words and faire ſpeeches, they deceive the hearts of the ſimple*. This is another deſcription of the uſurpers of ſacred Preaching. The ſumme of this Reaſon is; God and Chriſt deteſts, that any of other callings ſhould undertake Preaching, uncalled thereunto: yea, and bids us beware of ſuch; Therefore ſuch ought not to diſpenſe the word Preachingly, or by way of Preaching.

2 Tim. 3.5. Rom. 16.18. 2 Cor. 11.13. 2 Tim. 3.6. 2 Pet. 2.3. 2 Pet. 2.3. Rom. 16.17, 18.

Second Reaſon is; Becauſe wee cannot read, either in the Old or New Teſtament, of any Godly Preacher who taught others, by Preaching, before hee was thereunto divinely called. This is apparent from the enumeration of particulars. 1. *Enoch*, the ſeventh from *Adam*, is ſaid to have Propheſied, but not without Gods call thereunto; *For in old time, holy men of God* (Such an one was *Enoch*, who before his tranſlation had this teſtimony, that *hee pleaſed God, Heb.* 11.5.) *ſpake as they were moved by the holy Ghoſt*. 2. *Noah* is called *a Preacher of righteouſneſſe*, but not without Gods warrant; for hee did *according to all that God* comman-

Jude 14. 2 Pet. 1.21. 2 Pet. 2.5.

commanded him: namely, hee built the Ark, and forewarned the world of Gods judgement; every ſtroke hee gave, and every naile alſo which hee drave in the building, was a reall Sermon of Repentance. 3. *Abraham* is called *a Prophet*, but the Lord aſſigned him his work. 4. The Levites were Inſtructors; but God appointed them to that function. 5. Let us deſcend to the Prophets, every one of them mentions his Call. *Iſaiah* ſayes, *I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will goe for us? then ſaid I, Here I am, ſend me. And hee ſaid, Goe and tell this people, &c.* *Jeremiah* tells us of his Commiſſion; and *Ezekiel* of his; yea, and all the reſt were ſent of God. *Amos* profeſſes, that hee was of another calling, before the Lord called him to propheſie: *I was* (ſaith hee) *no Prophet, nor the ſonne of a Prophet, but I was an herdman and a gatherer of Sycomore fruit: And the Lord took mee as I followed the flock, and the Lord ſaid to mee, Goe propheſie unto my people Iſrael.*

Gen. 6. 12.
Gen. 10. 7.
Gen. 18. 19.
Heb. 5. 4.
Iſa. 6. 8.
Ier. 1. 5.
Ezek. 3. 4.
Luk. 1. 70.
Amos 7. 14.

Paſſe wee from the Old Teſtament to the New. 1. *John Baptiſt* came and preached repentance; but not without command from God: *There was a man ſent from God whoſe name was John.* 2. Our bleſſed Saviour himſelfe did not preach without a call thereunto; Hee was *ſent* to doe ſo. And this ſending Chriſt to preach, was fore-propheſied in *Iſaiah* 48. 16. & *Iſa.* 61. 1. &c. Which laſt Scripture, our Saviour ſaies, was *then fulfilled*, when he took up a book and read, and expounded. 3. The Apoſtles were immediately called to this work by Chriſt, and ſo S. *Paul* was *called to bee an Apoſtle.* 4. The Apoſtles ſet Elders to teach the Churches and Congregations which were obedient to the faith, and ſo did S. *Paul* and *Barnabas.* And wee read of the Elders of *Epheſus*, whom S. *Paul* exhorts to *take heed to the flock over which the holy Ghoſt had made them overſeers.* And S. *Peter* exhorts all *Elders* to the like: Theſe you ſee had an Apoſtolicall call to preach the Goſpel. 5. The Apoſtles appointed certaine to ordaine others to preach, that the preaching of the Goſpel might continue (after their departure) in an order of men, thereunto lawfully ordained. And as they themſelves were immediately called to preach, by

Mat. 3. 1, 2.
Ioh. 1. 6.
Mat. 10. 40.
Luk. 4. 18.
Mat 10. 40.
Rom. 1. 1.
Acts 14. 23.
Acts 20. 28.
1 Pet. 5. 2.

Chriſt; ſo likewiſe all ſuch, who, according to command Apoſtolicall, are ordained, are called by Chriſt to preach, but mediately; namely, by ſuch, who, under Chriſt, are appointed to bee over certaine places to ordaine Preachers.

Tit.1.5. S. *Paul* tells *Titus*, that, *For this cauſe hee left him in Creet, that hee ſhould ſet in order the things that are wanting, and ordain Elders in every City, as hee had appointed him.* And hee commands *Timothy*, that, *The things which hee had heard*

2.Tim.2.2. *of him, among many witneſſes*, the ſame *hee ſhould commit to faithfull men, who ſhall be able to teach others alſo.* Now theſe faithfull men (to whom the Apoſtles committed the power of Ordination) did ordaine others, and by this meanes the order of Preachers is ſucceſſively to continue, till Chriſts ſecond comming. So then they (whom Chriſt calls to preach) are ordained thereunto by men, whoſe Authority hath been derived unto them from the Apoſtles; and the Authority Apoſtolicall to ordaine ſuch, who ſhould have power to ordain others, was from God; and accordingly, Chriſt

Mat.28.19,20. promiſes to bee *with them alwayes, to the end of the world:* namely, in bleſſing the Miniſtry, which, according to your appointment from me, is ſettled in my Church. I will bee with them (in the gifts and aſſiſtance of the Spirit) who (by ordination Apoſtolicall) are ſent to teach all Nations, and baptize them; while they teach them to obſerve whatſoever I commanded you. The ſumme of this hiſtoricall narration is this: Wee cannot read in the Old or New Teſtament of any pious man (being of another calling) who took on him to preach the word, till hee was called: Therefore I conclude, that it is an unlawfull act, without any holy preſident, as this ſecond Reaſon ſhewes; and likewiſe, becauſe it is without any precept, as the firſt Reaſon ſufficiently declared. The ſecond Propoſition is therefore true; namely, *Not any of another calling ought to diſpenſe the word Preachingly, till they bee thereunto called.*

CHAP.

CHAP. III.

The third Propoſition.

In the call to Preach, more things are required than endowments to Preach, without which things no man hath a call to that function. Or more briefly thus: More is required in the call to Preach, than abilities thereunto.

THe very relating of the ſundry requiſites to this calling evidences the truth of this Propoſition: they are in all three. 1. Divine Poſition into the Function. 2. Perſonall Qualifications for the diſcharge of it. 3. Eccleſiaſticall Authorization for its fulfillance. That all theſe are requiſite in the call to preach, wee may two wayes collect.

1. The Church of Chriſt is conſiderable both as it is a communion and ſociety of the faithfull, whoſe government (ſo conſidered) is ſpirituall: it is ruled by the Spirit of Chriſt; therefore it is requiſite, that whoſoever is ſet over the flock of Chriſt, ſhould have his deſignation thereunto, from Chriſt. Divine Poſition into this calling, is therefore needfull. Hence our Miniſtry, among other reaſons, is called, *the Miniſtry of the Spirit*; becauſe, as it is in ſpirituall things, ſo it is from the Spirit of Chriſt, working in the heart of ſome, according to his ordinance, to undertake this calling. 2 Cor. 3. 8. Againe, the Church of Chriſt is alſo conſiderable, as it is an externall ſociety; and ſo (according to the large circuit of it) it hath ſeverall companies, which are to be governed by the word of Chriſt, and by the ſword of thoſe Magiſtrates (Gods Vice-gerents) who rule over ſuch ſeverall companies: Therefore, accordingly, ſuch perſonall qualifications (as the word hath appointed) are required to bee in ſuch, who execute the Miniſtery in theſe ſeverall Chriſtian ſocieties; and likewiſe publike authorizing them ſo to doe, from ſuch who are appointed to bee over theſe ſocieties, is very requiſite.

2. The neceſſity of the three forenamed Requiſites, is alſo thus to be gathered. Chriſt is the King of the Church: hee

hath the Keyes, and therefore hee muſt open the doore of gifts and abilities, and endue ſuch whom hee appoints to this work. Againe, hee hath alſo committed the Keyes to his Church; and therefore the power delegate under Chriſt, of ſuch who are to ſee thereunto, is requiſite, that they may open the door of entrance for ſuch who are truly qualified to diſcharge this function.

So that it is apparent, that abilities to preach is not all that which is required in the entrance into this ſacred function. Yet to make all this more evident, I will punctually explicate theſe Requiſites ſeverally.

1. The firſt Requiſite is Divine Poſition into this function. This S. *Paul* mentions in his Call; *Hee counted me faithfull, putting mee into the Miniſtry.* And this is requiſite in every ones call to it; becauſe God is the Lord of the harveſt, and muſt bee prayed unto, *to thruſt out labourers into the harveſt:* The word ſignifies to caſt them out, as it were by a ſtrong hand. So then, God muſt put them into this work, and thruſt them into it. And this Divine Poſition into the Miniſteriall calling is ſtyled in Scripture, The opening of the door. Now God opens two doors to every one, whom hee puts into the office of teaching.

1 Tim. 1. 12.

Mat. 9 38.

1. Hee opens the door of gifts: *Wee are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God, who alſo hath made us able Miniſters of the New Teſtament.* This Ability, by our Saviour is called *a mouth of wiſedome*: and by S. *Paul, a door of utterance.* By opening the door of utterance we are to underſtand not only opportunities to preach, as it is ſometimes taken; but likewiſe abilities and endowments to preach: an internall faculty fitting for the Miniſtry. God firſt furniſhes the mind with knowledge of divine things, hee firſt gives abilities to manifeſt them, before one have opportunity; therefore hee is ſaid *to commit to us the Miniſtry of reconciliation*: hee firſt teaches what wee ſhall ſay, before hee ſends us on his meſſage: Till God hath opened the door of gifts, there is no ſending from him on his Embaſſage

2 Cor. 3. 5, 6.

Luk. 21. 15.
Coloſ. 4. 3.

1 Cor. 16. 9.

2 Cor. 5. 18.

2. Hee opens the door of the heart to deſire this office, and

and to be willing to ſpend its gifts, and be ſpent in it: every one truly called by God to preach, hath a work of God on his ſpirit, bending and framing it to addict it ſelfe to this call. Such a work had the houſe of *Stephanas* on them; and ſuch a work was wrought on *Iſaiah*, his tongue was touched, God gave him gifts, and then made him exceeding willing to employ them; and ſuch a work was on S. *Paul*, whereby *ſo much as in him was, hee was ready to preach the Goſpel:* and ſuch a work is wrought on all their hearts, whom God ſtirs up to feed his flock willingly. So that when God hath bent the ſtrong delights of the mind on ſuch kind of learning, which are moſt proper and conducent to the Miniſtry; and when a man finds his gifts and parts more ſutable to this than any other learned calling; and when the deſire of his ſoul is to ſerve in the Church, then doubtleſſe God hath called ſuch an one to preach; becauſe hereunto hee hath opened his heart: which opening containes the deſires of the ſoul to enter into this calling, and alſo the willingneſſe of the heart to embrace the worke of it.

1 Cor. 16. 15. Iſa. 6. 7, 8. Rom. 1. 15.

They then are by God put into the Miniſtry, to whom hee hath given both ability and an heart to teach. Many have gifts, but no heart; theſe God doth not call; for hee firſt gives *the preparations of the heart.* Againe, many affect this calling, but want gifts: neither are they hereunto called by God; for hee *rejects* ſuch from teaching: But ſuch are undoubtedly put into the Miniſtry by God, in whom ability to teach, and a will to teach concurres. A man who (as *Elihu*) *is full of matter,* hath abilities, and *the ſpirit within him conſtraines him:* whoſe ſpirit *the Lord hath ſtirred up,* as hee did the Temples Builders; hee ſurely is a ſpirituall Builder, one who is called by God to preach. This is the firſt Requiſite

Pro. 16. 1. Hoſ. 4. 6. Iob 32. 18. Hag. 1. 14.

2. The ſecond Requiſite is Perſonall Qualifications: He is not a Teacher ſent of God, who wants the eſſentiall qualities of a Teacher. And theſe are two. 1. Abilities to teach; 2. Fidelity in that function: Both theſe the Apoſtle mentions in one verſe, *The things which thou haſt heard alſo among*

2 Tim. 2. 2. *among many witneſſes, the ſame commit to faithfull men, who ſhall be able to teach.* Ability then and fidelity is required.

Luk. 11. 52. *The key of knowledge* is committed to them who are called to preach; that they may faithfully open *the whole counſell* Acts 20. 27. *of God* to his people.

First, Ability and skill above ordinary beleevers muſt be 2 Tim. 3. 16. in a Preacher. *The man of God muſt bee throughly furniſhed unto every good work:* and particularly hee muſt have

1. Ability to expound Scripture: being *a work-man who* 2 Tim. 2. 15. *needs not to bee aſhamed, rightly dividing the word of truth;* Acts 18. 24. like *Apollos*, being one *eloquent and mighty in Scripture:* Iob 33. 23. Therefore hee is called *an Interpreter.* Hee muſt be one (like Revel. 10. 8. *John*) who *hath taken Gods book*, and in ſome meaſure hath eaten it. Hee muſt alſo have

2. Ability to inſtruct. Hee muſt be a ſtore-houſe of Mal. 2. 7. knowledge: *The Prieſts lips ſhall keep knowledge, and they ſhall ſeek the law at his mouth; for hee is the meſſenger of the Lord of Hoaſts. Every Scribe* (ſaith our bleſſed Saviour) Mat. 13. 52. *which is inſtructed unto the Kingdome of God, is like an houſeholder which brings forth out of his treaſury things old and new.* Hee muſt have

3. Ability ſeaſonably to apply the truth. Hee muſt have Iſa. 50. 4. *the tongue of the Learned, that hee may know how to ſpeak a word in ſeaſon to him who is weary.* Hee muſt be Gods *Steward*, knowing how *to give a portion of meat in due ſeaſon* to his Luk. 12. 42. houſhold: miniſtring milk to babes, and ſtrong meat to riper Heb. 5. 13, 14. Chriſtians: He muſt have skill to *feed Chriſts lambs*, and Ioh. 21. 15, 16, 17. Chriſts ſheep. Hee muſt have

Tit. 1. 9. 4. Ability to refute and *convince* the adverſaries of ſacred truth. Theſe abilities, at leaſt in ſome competency above ordinary Chriſtians, are requiſite in a Teacher: All which requires ſtore of learning, both humane and divine; that the man of God may have dexterity both in diving into the Scripture, and in refuting the adverſaries. And therefore,

They are very bold intruders into the calling of teaching others, who both are unlearned themſelves, and likewiſe have

have given no *attendance to reading*; eſpecially to ſuch kinds of learning which are ſubſervient to the Miniſtry, and without which one of neceſſity can be but meanly qualified for that calling, and will be very lame in the diſcharge of it. 1 Tim. 4. 13.

Secondly, Fidelity is another eſſentiall quality required in a Teacher: *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God: Moreover, it is required in Stewards that a man may be found faithfull.* A Teacher is a Diſpenſer of the pretious blood of Chriſt, of the pretious promiſes of the Goſpel, of the word of God, and of the unſearchable riches of Chriſt; and therefore hee muſt faithfully diſpenſe theſe: concealing no neceſſary truths: being no way negligent, but *inſtant in ſeaſon, and out of ſeaſon, to exhort, rebuke, inſtruct*, to *doe the work of an Evangeliſt, and to make full proofe of his Miniſtry.* Theſe are the perſonall endowments required in a Preacher: And this is the ſecond Requiſite. 1 Cor. 4. 1, 2. Acts 20. 27. 2 Tim. 4. 2, 5.

Thirdly; The third Requiſite is Eccleſiaſticall Authorization. As God opens the door of gifts, and of the heart, which is the inviſible opening of the door to the *good Shepherd*, or his inviſible Call to the work: ſo for the execution of it, hee muſt have a viſible Call by thoſe who are delegated under Chriſt to ordain ſuch, who are to fulfill the work of the Miniſtry. This viſible Call, I name Eccleſiaſticall Authorization, which is not only a ſolemne declaration, that ſuch and ſuch are choſen of God to this work; but likewiſe it is a committing of the Miniſtry of Chriſt to them. And this hath two parts, which whoſoever wants, hee ought not to doe thoſe acts on which the edification of Chriſts people publikely depends. Ioh. 10.

1. Ordination: Which is the conſecrating and ſetting apart for that work of the Miniſtry, with Impoſition of hands and Prayer, ſuch who are deemed, upon tryall of gifts and life, fit for it. Thus S. *Paul* ordained

Tit. 1.5. Elders, and left *Titus in Crete* to doe ſo: That Bleſſed
Rom. 1. 1. Apoſtle glories that hee was *ſeparated* to preach the
Gal. 1. 15. Goſpel: *Separated*, namely, as by God in his counſell
Acts 13. 2. and decree, ſo alſo (according to Gods own appointment)
hee was hereunto *ſeparated* by the Church. Hee then
who is called according to Gods own appointment, muſt
bee ſeparated or ſet apart by the Church Governours
(I mean Biſhops) to give himſelfe wholy to teach. Which
1 Tim. 5. 22. ſeparation being done ſolemnely, by Prayer, and *Impoſi-*
1 Tim. 4. 14. *tion of hands*, is called Ordination.

2. Derivation of actuall power to fulfill the Miniſtry, is the other branch of Eccleſiaſticall Authorization: and this is after the tryall of gifts and life. *Let theſe alſo*
1 Tim. 3. 10. (ſaith the Apoſtle) *firſt be proved, and then let them miniſter, being found blameleſſe:* The words import, that both Miniſters and Deacons muſt be proved; and being found fit, then they ſhould be permitted to execute their office.
1 Theſſ. 2. 4. This admiſſion to execute their office, is called *Gods allowing* them to preach. This is the third Requiſite, Eccleſiaſticall Authorization, which conſiſts in the ordaining and allowing, by the Churches Overſeers, ſuch, who ſhall teach: and without this, notwithſtanding there be competency of gifts for that work, yet none can have a complete Call to preach.

To conclude therefore this Propoſition: Since to the entrance into the Miniſteriall Calling there is required both Gods putting one into it, and Authorities ordaining and ſetting one apart thereunto, together with its deriving actuall power, to ſuch who undertake it, to fulfill it, as well as perſonall gifts for its diſcharge; Therefore I take this third Propoſition is undeniably true; namely, *In the Call to preach, more things are required than endowments to preach, without which things no man hath a Call to that Function.*

CHAP.

CHAP. IV.

The fourth Propoſition.

Men of other Profeſſions, though enabled with ſpirituall gifts, yet are not to undertake preaching, till they are thereunto lawfully called.

THough the Arguments proving the ſecond Propoſition will alſo ſufficiently confirm this; yet theſe two ſhall likewiſe ſerve to evince it.

Firſt Reaſon: Becauſe every man is bound to abide in his own Calling. This is proved from two Scriptures: One is this; *Let every man abide in the ſame calling wherein hee was called.* 1 Cor. 7. 20. Theſe words are very emphaticall. 1. Exempting none (though proving afterward well qualified and endued with gifts and graces) from their perſonall Calling. 2. Enjoyning to every one continuance in their particular Function; Let him *abide*, or make his Manſion in it, even dwell on it. 3. Intimating that the ſtate of Chriſtianity frees none from the Calling in which God hath ſet them. And there is good Reaſon for it; Becauſe Chriſtianity as it is a Profeſſion of true Autarchy, or ſelf-contentedneſſe with ones own ſtation or condition; ſo likewiſe it is a Religion abhorring all Ataxy, or diſorderly enormities; and particularly, the confounding (in one perſon by preſumptuous uſurpation) ſuch Callings which God hath disjoyned. Another Scripture proving that every one ought to abide in their own Calling, is this, *Study to be quiet, and to doe your own buſineſſe, and to work with your own hands, as wee commanded you.* 1 Theſſ. 4. 11. Which words, 1. Commend a calm converſation, oppoſite to tumultuous turbulency and reſtleſſe intermedling with things which concern us not; *Study to be quiet.* 2. They confine our employments within the limits of our own Calling; *doe your own buſineſſe*, or thoſe things which are perſonally and properly yours. 3. They

ἐν τούτῳ μένειν.

command Mechanicks, or manuall Crafts men to work with their own hands: Whereupon it will follow, that therefore they ought not (uncalled) to undertake Preaching, ſeeing they are not freed from their manuall works, from which every Diſpenſer of ſpirituall things is freed; that hee might *ſow ſpirituals*; and for his maintenance hee is to *reap the carnall things* of others. Seeing then every man is bound to abide in his own calling, therefore ſuch who are of other Profeſſions, though they be enabled with ſpirituall gifts, yet are not (being uncalled thereunto) to undertake Preaching.

1 Cor. 9. 11.

Second Reaſon is, Becauſe Holy Writ affords no preſident of any who did ſo, but rather the contrary: For as wee cannot read of any holy man undertaking (without Call thereunto) the office of Preaching, as the ſecond Reaſon of the ſecond Propoſition proved; ſo wee may read of ſuch, whoſe gifts being very ſutable to that Function, yet without Call would not undertake it, nor leave their Callings. Two examples ſhall ſerve in ſtead of many. *David*, though a man after Gods own heart, and one who had *more underſtanding than all his teachers*, yet forſook not either his Calling of feeding ſheep, or of governing the people, to become a Preacher: And though hee was a Prophet, and extraordinarily inſpired and fitted to preach, yet wee read not that hee did ſo in any Synagogue or Aſſembly; but ſtill hee abode in his Calling, and taught publikely no otherwiſe (if my obſervation fail not) than by his writings: in which, though dead, hee yet ſpeaks, and preaches to the Churches, as oft as any thing of *Davids* is read in them. The other example is our bleſſed Saviour, who was (it ſeems) in Profeſſion *a Carpenter*; and though hee had gifts beyond Angelicall and humane conception, *all fulneſſe dwelt in him*; yet till about *thirty years of age* hee did not (ſo farre as wee read) preach or leave his Calling. And when hee began to preach hee was thereunto firſt called, as in the ſecond Reaſon of the ſecond Propoſition hath formerly been manifeſted.

1 Sam. 13. 14. Pſal 119. 99. Pſal 78. 70, 71, 72.

Mar. 6. 3. Coloſ. 1. 19. Luke 3. 23.

niſeſted. So then, both from precept and example, I conclude, that the fourth Propoſition is an unſhaken verity: namely, *Men of other Profeſſions, though enabled with ſpiritual gifts, yet are not to undertake preaching, till they are thereunto lawfully called.*

CHAP. V.

The fifth Propoſition.

Such as take on them that Calling, after lawfull call thereunto, ought not to entangle themſelves in worldly employments, and follow their worldly Calling.

THe Reaſon of this is; Becauſe ſuch are wholly to intend the work of this Calling which they have undertaken. The Apoſtles, though ſome of them had been Fiſhers, and ſome of other Profeſſions, yet affirm joyntly, that they *would give themſelves continually to prayer, and to the Miniſtry of the word:* neither would they meddle with a buſineſſe which in its own nature might well have ſtood with their Miniſteriall Function; becauſe of ſome inconveniences in it: *It is no reaſon* (ſay they) *that wee ſhould leave the word of God and ſerve tables.* S. *Paul* would have *Timothy*, and in him all Miniſters, wholly to inure themſelves to the paines, and whatſoever other hardſhip accompanies or followes their Miniſtry, and not be buſie in ſecular negotiations. He takes a ſimilitude from a Souldier, who having undertaken military ſervice, doth wholly addict himſelfe to his Commanders ſervice: even ſo ſuch who undertake Chriſts ſervice muſt ſeek to pleaſe Chriſt, by doing his work; and therefore muſt not frame themſelves to thoſe employments in which they were enwrapt before Chriſt choſe them to his peculiar ſervice. The words are very plain; *Thou therefore endure hardneſſe, as a good ſouldier of Chriſt:* And again,

Acts 6. 4.

Verſe 2.

2 Tim. 2. 3.

No man that warreth entangleth himſelfe with the affaire of this life, that hee may pleaſe him who hath choſen him to be a ſouldier. And there is good reaſon why Miniſters ſhould wholly intend the Miniſteriall employment and no other; both becauſe other employments make them unfit to diſcharge this freely and fully. He who enters into this Calling and will ſecularly be employed, is unfit for this Calling, even as hee who *layes his hand on the* Luk. 9. 62. *Plough, and looks back, is unfit for the kingdome of God:* and likewiſe, becauſe any one work which is enjoyned the Miniſtry, is ſufficient alone to take up the whole man, and his whole time. As to name but that one mentioned by S *Paul*; hee is to give *attendance to reading and medi-* 1 Tim. 4. 13, *tation*, and to give himſelf *wholly* to theſe, *that his profiting* 14, 15. *may appear unto all.* Now this is work enough for a man: yea it is ſet out in Scripture, to bee a toyſome and tireſome work; *much ſtudy is a wearineſſe to the fleſh.* Eccleſ. 12. 12. God compares it to the work of Husbandmen, who are in continuall employment, either breaking up the fallow, or ſowing, or harrowing, or manuring, or reaping, or gathering into barnes, and then renewing again their labours. And hee compares the ſervice of the Miniſtry to Fiſhing: a trade in which is no loitering but labouring; not meanly but toughly, ſometimes *all day*, oft *all night*, Mat. 4. 19. and many times for *nothing*. Such, yea greater is a Mini- Luk. 5. 5. ſters work, it is a conſtant continuall labour: he prayes, he reads, hee marks, hee meditates, hee writes, hee utters the meditation of his heart; and when hee hath done, hee muſt return to his daily task, and weekly ſpending, being every moment employed, ſave at the times of due intermiſſion, till hee hath fully finiſhed his courſe, and the time of departure approaches. Preaching is a toylfull work, and greater than to ſpeak by an hour-glaſſe. Again, it is ſet out in Scripture to bee an enfeebling work: So the Prophet found it, *I have* (ſaith hee) *ſpent my ſtrength* Iſa. 49. 4. *for nought, and in vain.* And ſo our bleſſed Saviour found it, who in the prime of his years, little paſt thirty, was reckoned

reckoned by the Jewes to be towards *fifty*. It is ſuppoſed by Divines, and probably too, that hee ſo ſpent himſelfe in preaching, and winning ſoules, that hee ſeemed to the Jewes to bee much elder than hee was. The Miniſteriall work well followed makes one weak in ſtrength, and old in youth: it conſumes the lungs, waſts the ſpirits both animall and naturall, parches the radicall moiſture, draines the blood, looſes the joynts, rivells the face, and wears the brain. They who ſpeak other mens labours, (and ſuch it ſeemes there were in the Apoſtles times) count Preaching nothing, becauſe they know not experimentally what it means; but ſuch who *labour in the word and doctrine* (as the Apoſtle did) will with him acknowledge, that in Preaching they *ſpend and are ſpent*, and that they ſacrifice themſelves for their people.

Joh. 8. 57.

2 Cor. 10. 12, 13, 14, 15.

1 Tim. 5. 17. 2 Cor. 12. 15. Phil. 2. 17.

Lay all this together: and ſeeing the Miniſteriall Calling hath in it employment for the whole man, and for his whole time; and ſeeing other Callings will diſtract in fulfilling the Miniſtery, therefore it muſt be granted, That they who undertake this Calling, ought not (ſave in the caſes mentioned in the Anſwers) to divert from the employments of this Calling, being buſie in worldly employments; and ſo I conclude this fifth Propoſition to be very true: namely, *Such who take on them that Calling after lawfull call thereunto, ought not to entangle themſelves in worldly employments, and follow their worldly Calling.*

CHAP. 7.

CHAP.

CHAP. VI.

I Now come to diſcuſſe the Contents in the Paper. Wherein, To prove that a man, who hath the Gift of the Spirit, may preach the Goſpel, of what Calling ſoever hee be, is quoted *Acts* 2.17,18. The words are theſe: *It ſhall come to paſſe in the laſt dayes, ſaith God, I will powre out my Spirit on all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dreame dreams: And on my ſervants, and on my handmaids I will powre out in thoſe dayes of my Spirit, and they ſhall propheſie.*

From which place they underſtand, That not only they that have been at Univerſity, and have gotten learning, that they only ſhould Teach; but they alſo to whom is given the Gift. Therefore: *If I can teach and edifie my Brethren, and my brethren can teach to edifie Me, It is lawfull, although wee be but Tradeſmen; For the Apoſtle did labour with his hands, and yet a Teacher; and many others beſides.* 2.Theſſ.3.8.

I anſwer to all This. Though the diſtinction of learning gotten, and learning given; or (as Scholars ſpeak) touching learning obtained by ſtudy, pains, induſtry, and inveſtigation either at Univerſity, or any other place; and learning conferred by inſpiration, or by any other immediate way of divine donation may be admitted; yet the inference thereupon (that any of any Calling whatſoever having given learning may preach) is unſound: Becauſe, the very having of learning, either acquiredly or inſpiredly, is not ſufficient to authorize preaching without a ſpeciall Call. Which as I have proved, ſo this Hiſtory in the ſecond of *Acts* confirms: for they of whom it ſpeaks had abilities to preach, they had been with Joh. 20. 22. Chriſt, and hee had *breathed on them the holy Ghoſt*; yet would they not preach till they had a ſpeciall Call, and were

were authorized thereunto *by power from on high*, according to Chriſts command. The pouring out of the Spirit on them (as the Hiſtory relates) was a ſpeciall and publike declaration of their Call, that God had choſen them to teach the whole councell of God, to plant the Goſpel in all Nations; and therefore God accordingly endued them, extraordinarily, with all languages, and all infallible ſacred knowledge. Luk. 24. 49.

Such then, who propoſe theſe as a preſident for Lay-teachers, ſhould doe well to conſider theſe Particulars.

1 That inſpiration Apoſtolicall ſerved only for the planting of the Goſpel: ſince, God inſpires ſo none; and therefore the pretence of having learning given, not gotten, is a boaſt *of things without their meaſure*; and a vaunt of the diſtribution of gifts on them, which God never granted to any but to the firſt Planters of his Church. 2 Cor. 10. 12, 13

2 That they ſhould conſider, That though any were endued with abilities Apoſtolicall (which I ſuppoſe none will arrogate to themſelves, but ſuch who have no other knowledge than that which puffs up;) yet ſuch ought not to aſſume the divine Function, untill hee have alſo (with theſe here) the Apoſtolicall Call. If hee ſhould without that Call doe ſo, hee were but an intruder, and a falſe Apoſtle. And therefore, Though *Thou* be able to teach thy Brother, and thy Brother *Thee*; yet neither of you ought Miniſterially to doe ſo, till thereunto you have (as theſe Apoſtles) a ſpeciall Call. So then this Hiſtory gives no countenance to any, though gifted, to undertake Preaching uncalled.

3 They ſhould ponder, That theſe Apoſtolike men did nothing in a corner. They had no private undertakings; for the whole multitude came together, ſaw and heard; therefore ſuch who reſolve on a private, cloſe courſe of Preaching in ſecret, cannot juſtifie themſelves by theſe Apoſtles here. Neither yet follow they our Saviours example

ample, who ſpake *openly to the world*, and *ever taught in the Synagogue, and in the Temple, whither the Jewes alwayes reſort, and in ſecret ſaid nothing.*

Luk. 8. 20.

4 They ſhould conſider, That theſe Apoſtolicall men, having (by this extraordinary pouring out of the Spirit on them) their complete Commiſſion to preach, gave themſelves wholly *to Prayer, and to the Miniſtry of the word*: And therefore, hence cannot be raiſed a juſtification for any Lay-men (continuing ſo) to preach the word. The Hiſtory affords theſe irrefutable collections.

Acts 6. 4.

But the Objectors inference no wayes reſults out of the quoted words; namely, That any of any Calling who hath gifts may preach. My reaſon is; Becauſe they mention the gifts of the Spirit poured on ſome, whom God prohibits to preach, as on women: *Your daughters and my handmaids* (ſaith the Text) *ſhall propheſie*; and yet God permits not ſuch *to teach*. Therefore for the clearing of this place from the abſurd collection, wee muſt explaine theſe words, *And they ſhall propheſie*. Know then:

1 Tim 2. 12. 1 Cor 14. 34. 35.

Theſe were *Joels* words; but are here alledged by S. *Peter* to ſatisfie the multitude, who were confounded, ſeeing the cloven tongues like fire ſitting on the Diſciples heads, and hearing them ſpeak in their own tongues, the wonderfull works of God: Hee tells them, that now *Joels* Propheſie is fulfilled; namely, *I will poure out &c.* After hee tells them, that, Jeſus Chriſt being exalted to Gods right hand, hath ſhed forth this which they now ſaw and heard: which they ſaw in the tongues, and their ſpeaking of Gods wonderfull works. This is the brieſe relation of the Story, which makes much for the underſtanding of the quoted Scripture: Wherein we may obſerve,

1. That in the day of Pentecoſt God poured out of his Spirit in great meaſure both on men and women, who were with one accord in one place.

2. That theſe were thereby enabled to propheſie. And

3. Their

3. Their propheſying was, no more but, both a cleare underſtanding of former Propheſies, as appears by S. *Peters* applying this and two more, and alſo a praiſing Gods, as his and the others ſpeaking of Gods wonderfull works ſhewes,

So then theſe words (*Your ſons and your daughters ſhall propheſie*; and again, *My ſervants and my handmaids ſhall propheſie*;) imply only thus much: Theſe your ſons and your daughters which are my ſervants and my handmaids, ſhall have of my Spirit beſtowed on them, whereby they ſhall underſtand the former Propheſies, touching the Kingdome of God, and the Myſtery of Salvation: *Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit.* Ephes. 3.5. I take this Paraphraſe is the genuine meaning both of *Joel* and *Peter*, and beſt ſhewes how both the ſons and daughters of God are ſaid to propheſie in the laſt dayes. It would be therefore ſhewed plainly, and without wreſting the words, how the conceit (that any of any Calling, having gifts, may preach) can bee grounded on them. The words ſpeak of ſuch a kind of propheſying, wherein both men and women may have a part; and that is no other than either a clear underſtanding of Gods myſteries, formerly vailed in dark Propheſies, but now explained and known ſince the Spirits deſcent, according to theſe Propheſies of the Goſpels time, *Iſai.* 11. 9 *Jerem.* 31. 34. *Joh.* 6. 45. or elſe it is a lauding and praiſing of God for his wonderfull works. One of theſe, or rather both, is the propheſying meant in this place: and ſo both ſons and daughters may propheſie. But that kind of propheſying which conſiſts in interpreting Scripture, thence deducing Doctrinall and Practicall Concluſions for the inſtruction of others, (I am ſure) cannot bee meant in this place; becauſe in that kind of propheſying the daughters of God have no part nor fellowſhip with the ſons of God; for God hath excluded

them, as hath been ſhewed. Let this ſuffice for anſwer to the quotation in *Acts* 2. 17.18.

CHAP. VII.

TO that which is added, That *Tradeſmen may preach, becauſe the Apoſtle did labour with his hands, and yet a Teacher; and many others beſides.* 2 *Theſ.* 3.8.

I anſwer. 1. It ſollowes not, becauſe the Apoſtle or any other, having a Call to teach, did in ſome caſes labour with their hands, therefore that ſuch who are Tradeſmen, having no calling thereunto, ſhould preach, I think this conſequence cannot poſſibly be made good.

2 I anſwer. All which can be collected, for imitation, from the Apoſtles labouring with his hands, is, That a Miniſter, in ſome caſes, (there being thereby no impediment to his preaching, or other Miniſteriall duties) may voluntarily uſe any lawfull Art or Calling, manuall or mentall, to ſupply his neceſſities.

The cauſes why S. *Paul* laboured with his hands, are recorded in Scripture to be theſe.

First, Hee would not be burdenſome. The penury of the *Theſſalonians* was ſuch (they being poor Artificers) that they could not conveniently contribute towards S. *Pauls* reliefe: Beſides, that little which they had was liable to be preyed upon by their Perſecuters; therefore the Apoſtle, in compaſſion, remitted his right, and rather than hee would burthen them hee wrought with his hands. And for this cauſe the Miniſters of the *Waldenſes* did work to ſuſtaine themſelves; becauſe they found that the exacting of due maintenance (which yet they might have took) was burthenſome to the Church, being for their poverty termed *the poor men of Lions:* which men yet

1 Theſ 3.8.

So they profeſſe in their anſwer Ad Iteram Auguſtini Olmucenſis, Anno 1508. *Edit.*

yet professed, that they were sorry that they had not sufficient staied livings for their Ministers, whereby they might have more time to their studies, and greater opportunity to instruct them with necessary doctrine and knowledge.

Secondly, S. *Paul* wrought with his hands, because hee would avoyd appearing scandall. 1. In respect of some *Corinthians*, who, being covetous, would have detested the faith, if they had found it any way chargeable: being like the *Gadarens*, who would rather part with the Ministry of Christ, than forgoe their Swine. Lest the *Corinthians* should hereupon reject the Gospel, S. *Paul* forbears his right, and so farre abased himselfe, to work with his own hands. Herein, being an example to others, not to use their lawfull liberties, unlesse wherein they see an expediency. 2. In respect of false Apostles among the *Corinthians*, to stop their mouth. They, likely, would have accused him for making advantage of the Gospel, and would, perhaps, have reported that hee only taught for gain; therefore the Apostle to cut off all occasions of such thoughts from them, would not challenge any thing from the *Corinthians*, but wrought with his hands. Doubtlesse, in like case and condition, a Minister may take on him another Calling, what hee likes; so it bee not an hinderance of his preaching, nor any offense of men.

Ambros. in 1 Cor. 9. *Forma vult esse cæteris, ut ubi vident non expedire, et amplicitis non utantur.*

2 Cor. 11. 12.

Thirdly, S. *Paul* wrought with his hands, to gain thereby authority and credence to his Doctrine touching labour: hee had taught, at *Thessalonica* and *Ephesus*, a necessity of working; therefore to shame them from their loitering and idleing, hee so farre abased himselfe below his Apostolicall function, as to worke in Tent-making. Hee tells the *Thessalonians*, that hee *did not eat any mans bread for nought, but wrought with labour and travell night and day, that hee might not be chargeable to any of them. Not because* hee *had not power, but to make himselfe an ensample* for them *to follow* him. And hee tells the *Ephesians*, *You your selves know, that these hands have ministred unto my*

Acts 18. 3.

1 Thes. 2. 8, 9.

Acts 20. 34.

 necessities,

neceſſities, and to them that were with me. And again, *I*
Verſ 35. *have ſhewed you all things, how that ſo labouring, yee ought to ſupport the weak, and to remember the words of our Lord Jeſus Chriſt, how hee ſaid, It is more bleſſed to give than to receive.* And queſtionleſſe it is lawfull for a Miniſter (being of excellent parts and abilities, abundantly ſufficient to diſcharge his Calling) for the provocation of others to double diligence in their Callings, to undertake (if hee pleaſe) either ſuch a Calling which is ſubſervient, or ſubordinately conducent to his Theologicall Profeſſion; as
1 Sam. 19. 20. teaching, or tutoring of Youth; for ſo *Samuel*, a Prophet,
2 King. 4. 38. had a ſchool of young Prophets at *Ramah*, and *Eliſha* at *Gilgal*: or hee may employ himſelfe in any manuall work; yet ſtill remembring the caution, That it hinder not his paſtorall function, nor be any offenſe to others.

Fourthly, S. *Paul* did labour with his hands, becauſe the prophane *Corinthians* forced him partly to it: they would not give him needfull reliefe, though hee might (if hee had pleaſed) juſtly have commanded it. *Even un-*
1 Cor 4. 11, 12. *to this preſent houre* (ſaith hee) *wee both hunger and thirſt and are naked, and are buffetted, and have no certain dwelling place, And labour, working with our own hands: being reviled, we bleſſe; being perſecuted, wee ſuffer it: being de-*
Verſ. 14. *famed, wee entreat, &c.* And then hee concludes, *I write not theſe things to ſhame you, but as my beloved ſonnes I warne you.* It ſeems hee had but hard entertainment, and therefore was forced to relieve himſelfe by his labours,
2 Cor. 11. 9. till the Brethren of *Macedonia* ſupplyed what was lacking unto him. A Miniſter may be driven to great exigency, and though hee have power and authority to claime maintenance, yet from a wayward people hee cannot (it may be) have it: They will diſobey Gods command in *Gal.* 6. 6. the wickedneſſe of their covetous hearts ſets them to deviſe meanes of muzling the Oxe that treadeth
1 Tim. 5. 18. out (for their good) the ſpirituall corn. Now in this caſe a Miniſter may undertake Callings lawfull, though unbefitting his perſon and function. The caſe of learned

Muſculus

Muſculus was lamentable; hee was a man learned and godly, yet after much paines in his publike Miniſtry, was ſo ill uſed, that hee was glad to get into a Weavers houſe, and learne to weave, thereby to get bread for himſelfe and his family: at laſt, the Weaver thruſt him out of his houſe, and then was worthy *Muſculus* forced to goe to the common ditch of the town, and work with his ſpade to get his living. This may well be recorded, that poſterity may ſhunne ſuch *Corinthian* humours, as to ſuffer their *Pauls* to be miſerably needy, and not relieve them; but force them rather to manuall labours. Theſe were the cauſes of S. *Pauls* working with his hands, which ſufficiently warranteth Miniſters, in like caſes, to doe the like; but no wayes juſtifies any Tradeſmen to uſurp teaching.

Melchior. Adamus in vita Muſculi.

1 Cor. 4. 11.

Thus did S. *Paul*, and thus did *Barnabas*, both Miniſters; but of more Miniſters who did ſo, I read not: I am ſure the Apoſtle peremptorily ſayes, *I onely and Barnabas, have not wee power to forbear working?* And that any of other Profeſſions, uncalled, did Miniſterially preach, much leſſe many others beſides, I ſuppoſe the Objectors will never read it in Gods book.

1 Cor. 9. 6.

CHAP. VIII.

THe firſt Reaſon brought by the Objectors, is this: *A Teacher is known to be called of God, by thoſe qualifications and gifts which hee hath received: But many of Gods people have the gifts to teach and reſolve doubts*; Ergo, *They are called, and therefore bound to preach.*

Anſwer. This Reaſon proves not, That every Lay-man, having abilities, is called and bound to teach, which yet ſhould have been concluded, if the Objectors would, by Reaſon,

Reaſon, have made good that ſelfe-ſame fancy of theirs. But paſſing by the juſt exception which might be taken againſt this Reaſon, both in aſſuming one thing, and faiſly concluding another, as alſo other defects of Art, which a Scholar may eaſily eſpy in it; let this Anſwer ſuffice to it, as it is: namely, If by theſe words in it [*many of Gods people*] be meant ſuch, who are Miniſterially called to teach, then the whole is true; for theſe have gifts to teach, and reſolve doubts; and they likewiſe are called of God and the Church to teach, and are therefore bound to doe ſo. But though theſe, *many of Gods people*, have gifts, and a Call to teach; will it therefore follow, that others of Gods people, having no Call may doe ſo? the conſequence is too irrationall to be defended. But if by theſe words [*many of Gods people*] be underſtood Many among Gods people which are Lay-men; Then I anſwer, That though it be true, that ſome of them have perſonall gifts and abilities; yet in as much as they want the other qualifications of a Teacher, mentioned in the expoſition of the third Propoſition; therefore they are neither bound Miniſterially to teach, nor are they called to teach; neither ought they to be known or acknowledged for ſuch whom God hath called to teach. If they deſire to employ their gifts Miniſterially, then they ſhould in modeſty tender themſelves and their abilities to be tryed by ſuch, who can authorize them to exerciſe them: and being approved, they may Miniſter. But if ſuch in Authority admit not, then ought they to think, that (notwithſtanding their gifts) God hath not deſigned them to this function. Once for all; Know, that gifts to teach and reſolve doubts cannot juſtifie any in their undertakings to preach, unleſſe, withall, they have the other qualifications required hereunto. Till the Objectors prove the contrary, they ſay nothing to the purpoſe.

1 Tim. 3. 10.

CHAP.

CHAP. IX.

THe ſecond Reaſon of the Objectors is this: *Every man who hath a gift which is ſpirituall, it is his talent; and hee who uſeth not his talent, God will take it from him, and cloath him with ſhame and a curſe:* Ergo, *Men are bound to uſe their gifts.*

Anſwer. It is true, that every Spirituall gift is a talent, and muſt be uſed, leſt ſhame, confuſion, and a juſt ablation of it otherwiſe ſucceed: and yet it is as true, that talents are no otherwiſe to be uſed, than according to the Call to uſe them. Some have talents conferred on them, to be publikely employed for the good of others, and accordingly theſe talents muſt be improved: Others have talents given them only for their own private uſe, and the private uſe of ſome others, and accordingly ſuch muſt employ their talents. If any Lay-man have abilities to preach, hee muſt uſe that ability, only, according to thoſe ends for which God gave him ſuch a talent: Firſt, thereby to teach his wife, and bring up his children and family *in the nurture and admonition of the Lord.* Secondly, That thereby with greater prudence hee may diſcerne what is publikely taught by his Paſtor, and ſo retain that which is good, and that which will arme him againſt a time of tryall and affliction; wherewith, perhaps, God intends to exerciſe him more than others of his rank and vocation, and accordingly aforehand fits him by extraordinary abilities, giving him for the better preparation againſt extraordinary troubles in his own Calling, but not for oſtentation of parts, by an extravagant intruſion into anothers Calling. Such therefore need not feare cloathing with ſhame and a curſe, for not uſing their talent Miniſterially; it is ſufficient to free them from feare of both, if, without arrogancy, they onely employ it to their own, and their families good. If this ſatisfie not, I

1 Cor. 14 34. Eph. 6. 4.

1 Theſ. 5. 21.

am then ſure that the Objectors are deluded; And ſo thought bleſſed *Martin Luther* before me, who (upon that Verſe in the Pſalmiſt, *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength*, or, *perfected praiſe*,) anſwers the objection, and his words ſhall be the concluſion of my anſwer. His words are theſe: * *Hitherto alſo they belong, who conſcious to themſelves of their great learning may dreame of ſome great danger to themſelves, if they inſtruct not others; alledging that they hide in the earth the talent given them, and doe expect with the evill ſervant the heavie doom of the Lord; Satan doth ſo delude their fancies with ridiculous trifles. Who, by this verſe inſtructed, ought to know, that it is not wee who teach, neither is it our word which is taught, but onely our mouth may doe ſervice unto his word if hee will, and call. Thou (hee ſaith) haſt perfected praiſe: not they, not we. And ſo in the Goſpel, the Lord truly delivered talents to his ſervants, but they were firſt called: therefore doe thou alſo expect till thou be called. In the mean time, thou maiſt not deſire it, thou maiſt not voluntarily preſſe into it, thy knowledge will not burſt thee. They ran (ſaith the Lord in the Prophet) but I ſpake not by them. This temptation miſerably vexes many, that it grieves and repents them of their vocation. The Devill doth this to diſquiet them who have begun well, and at length conſume them with irkeſomneſſe. Therefore hee who is called, let him offer his mouth, receive his word; let him be an Inſtrument, not the Author. Hee who is not called, let him pray to the Lord of the harveſt, that hee may ſend Labourers, and perfect ſtrength out of the mouth of infants.*

* Huc pertinent & illi qui ſibi conſcii magnæ doctrinæ ſuæ, periculum ſibi maximum, ſi non alios doceant; cauſantes ſeſe talentum ſibi atum in terra defodere, & cum ſervo domini duram ſententiam Domini expectare, adeò ridiculis nugis Diabolus ludit horum phantaſias. Quæ hoc verſu inſtructos oportet ſcire nos non eſſe qui docemus, nec verbum noſtrum docendum, ſed ſolùm os noſtrum poſſe verbo ejus ſervire, ſi ipſe voluerit & vocaverit. Tu, inquit, perfeciſti laudem, non illi, non nos. Sic in Evangelio, tradidit quidem Dominus talenta ſervis, ſed non niſi vocatis: expecta igitur & tu, donec voceris. Interea ne ambi, ne te ingeras, non enim te rumpet ſcientia tua. Currebant (inquit Dominus apud Prophetam) & ego non loquebar iis. Multos hæc tentatio miſerè vexat, ut eos inſtituti ſui pigeat & pœniteat. Diabolus hæc facit, ut inquietet eos qui bene cæperunt, & tandem tædio conſumat. Igitur qui vocatur, præbeat os, & recipiat verbum; ſit organon, & non autor. Qui non vocatur, oret Dominum meſſis, ut mittat operarios, & perficiat virtutem ex ore infantium. *Luther in com. Pſal. 8.*

CHAP.

CHAP. X.

THe Objectors ſay, that this is the way which is preſcribed: And they alledge ſundry Scriptures for proofe.

Their firſt allegation is in *Joel* 2. 28. The words are, *I will poure out of my Spirit on all fleſh, and your ſons and your daughters ſhall propheſie, &c.*

Anſwer. Theſe words of *Joel* preſcribe nothing; they only declare what God will doe in the laſt times: *He will* (ſay they) *poure out of his Spirit on all fleſh, and your ſonnes and your daughters ſhall propheſie.* That is, They ſhall apply the ancient propheſies, ſeeing plainly that they are teſtimonies of Jeſus Chriſt and his Kingdome; and they ſhall ſpeak of Gods marvellous works. This God ſhall doe ſaith *Joel*, and this they did, ſaith the ſtory, in the ſecond of *Acts*; and this is the propheſie which theſe words ſpeak of: but I think it paſſeth the skill of an underſtanding and judicious Divine, to eſpy in them an injunction that Lay-men ſhould preach Miniſterially. Till I ſee prooſes, naturally concluding, that there is in theſe words ſuch a preſcripsion, I ſhall repute the aſſertion of it to be but a groundleſſe fancy. Revel. 19. 10.

The ſecond Prooſe is in *Iſaiah* 44. 3. The words are theſe, *I will poure water upon him that is thirſty, and floods upon the dry ground: I will poure my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring.*

Anſwer. Theſe words preſcribe nothing; they only promiſe an effuſion of the word of Grace, and the comforts of Grace, and of the Spirit of Grace, and bleſſing upon the Churches children, both Jew and Gentile. But I conceive it is a very hard task for the Objectors to prove, that they preſcribe Lay-men, uncalled, to teach. For though

though the Lord bee pleaſed upon the Gentiles (who were as a thirſty and dry ground) to poure out his water, that is, make them partakers of the word of Grace, according to the compariſon by *Moſes*; and of the floods, that is, of the comforts of Grace, theſe *living ſprings*, as our Saviour calls them; yet it is ridiculous to ſay, That therefore Lay-men, uncalled, may propheſie: and as inconſequentiall it is, to ſay, That becauſe God will poure his Spirit on the ſeed of the Church, and his bleſſing on her of-ſpring, therefore Lay-men may preach. Though God poure his Spirit on the ſeed, yet the ſeed is not bound to poure out; but muſt ſtay till God have ſent, and given a commiſſion to goe and *drop the word*, as hee did to the Prophet. Beſides, the very next Verſe in *Iſaiah* 44. ſhewes, That the pouring of water, and floods, and the Spirit on the ſeed, is not a pouring that the ſeed ſhould poure, but that the ſeed ſhould grow and encreaſe: namely, in pietie, and in the exerciſe of the ſeverall graces of the Spirit. This place therefore proves not the Objectors fancy.

Deut. 32. 2.

Ioh. 7. 39.

Ezek. 21. 2.

Another Proofe they produce out of 1 *Cor.* 14. 29. *Let the Prophets ſpeak two or three, and let the other judge.* And verſe 31. *Yee may all propheſie one by one, that all may learn, and all may be comforted.* And the Reaſon is given, Verſe 33. *For God is not the Author of confuſion, but of peace.* Which doth prove, as they underſtand, That when men can propheſie and doe not, it cauſeth confuſion and not peace.

Anſwer. This allegation proves not, that Lay-men may preach. Here, indeed, the Prophets are commanded to diſpenſe the word orderly; but ſuch who are no Prophets have hence no command for its diſpenſation. The Apoſtle would have but two or three of the Prophets to ſpeak in their meetings or Congregations. A courſe much like to that in the Synagogues, wherein one read *Moſes*, and another (as it is thought) read in the Prophets; and when

Acts 13. 15.

when theſe had done, another expounded and ſpake a word of exhortation. This courſe the Apoſtle enjoynes, and ſhewes in the 31. verſe the conveniency of it; Becauſe hereby *yee may* (ſaith hee) *all propheſie*. Hee meanes not all the promiſcuous company of the godly, for hee accounts it an abſurdity to think all are Prophets; but hee meanes, all who are Prophets may propheſie. And from the twelfth Chapter wee may gather, that three things muſt concurre in the propheſying of which hee ſpeaks in this place. 1. The operation, that is, the act of propheſying. 2. The adminiſtration, that is, the office or calling to propheſie. 3. The gift, or the enablement; ſo the Apoſtles meaning here is, *All*, that is, All who have not only the gift, but likewiſe the calling from thoſe Prophets, to whom the ſpirit of the Prophets are ſubject, may exerciſe themſelves in propheſying by courſe, or in their ſeverall turnes. And hee gives the reaſon of this courſe which hee preſcribes; becauſe it is of Divine inſtitution from God, for two ends: both that there may be no confuſion in their meetings; and likewiſe, that peace may be maintained in them. And he further tells the *Corinthians*, that, This courſe is obſerved in all the Churches of the Saints. This then is that which the Apoſtle preſcribes, That the Prophets ſhould exerciſe their gift of propheſying orderly; but here hee enjoynes no Lay-men to become Prophets or Preachers. 1 Cor. 12. 29.

I therefore exceedingly wonder, how the Objectors can affirm, and underſtand, that theſe words prove, That when men can propheſie and doe not, it cauſeth confuſion and not peace! That which may be proved from them is, That men in their owne Callings, and particularly, Preachers in theirs, doing all things orderly, ſhall avoyd confuſion, and obtain peace in ſo doing. But it is an idle conceit, That theſe words teach, that men able to preach, and actually not doing ſo, cauſe confuſion. Did our bleſſed Saviour (being able, never any abler to preach, yet not doing ſo for thirty years,) cauſe any confuſion in the

Jewiſh Church all that time? I think the Objectors dare not utter ſo blaſphemous an affirmation. Even ſo Gods people, though able to preach, yet cauſe no confuſion, though they are not Actors in ſo holy an employment. Confuſion would then be cauſed, if what the Objectors plead for, were admitted; becauſe an everſion of the diſtinction of Callings muſt needs ſucceed; for the ſacred would hereby be blended with others, and every one (upon his owne ſelfe-conceitednesſe of parts and abilities) might appoint himſelfe a Teacher: Which any may diſcern is near to confuſion, who have read both that God hath appointed Stewards over his houſhold, Watchmen and Leaders over his flock, Labourers in his harveſt, divers Adminiſtrations, as well for the preſervation of peace in the Church, as for the edification of it; and likewiſe, That none takes this honour on him, but ſuch who are thereunto called. This quotation therefore will nothing advantage the Objectors.

The next place alledged, is, *Numb.* 11. 29. *Would God all could propheſie.*

Anſwer. This Scripture doth not prove that Lay-men may preach.

1. Becauſe the propheſying here mentioned, is not a Salvificall teaching others, but a Politicall diſcourſing unto others: it is an uttering wiſe and grave Apothegmes or Councells, (as *Moſes* did) concerning the publike affairs of Iſrael. The Spirit of propheſie, put on the Seventy, was, that they with *Moſes* ſhould beare the burthen of the people, that is, rule them: and their propheſying, therefore, was no more but a prudentiall ſpeaking of things appertaining to rule. *Moſes* his wiſh therefore is not, That *all* were able to preach, but that *all* were able to rule; and ſo proves nothing for the Objectors.

Numb. 11. 17.

2. *Moſes* his wiſh is, That *all could propheſie*, that is, That they were called to propheſie, and enabled thereunto,

unto, as theſe Seventy in the hiſtory were called, in that their names were writ to enter into the Tabernacle, *v.* 26. and they were enabled from God, hee put his Spirit on them; therefore this wiſh doth not juſtifie the intruſion of any into anothers Office, who is either uncalled, or ungifted. So that *Moſes* his wiſh that all were Prophets, yet imports alſo, That till they are Prophets, as well by Calling as enablement, they muſt not propheſie.

3. *Moſes* doth not abſolutely wiſh, that all the people could propheſie; but hereby hee only intimates, that it would be no impeachment to him and his Authority, though all the Camp (if God thought fit) could propheſie; that is, be able to governe. His words are an anſwer to *Joſhuahs* jealouſie, leſt the propheſying of *Eldad* and *Medad*, in the Camp, ſhould derogate from *Moſes* his Authority; *Moſes* tells him, that for his ſake hee would have none prohibited from propheſying; that is, from ruling; but hee wiſhes that all the people were fellow-helpers, and able Aſſiſtants to him in governing. This is the very true meaning of his wiſh. Which teacheth pious men, not to envy at the gifts and calling of others in the ſame Vocation with themſelves; but it no way preſcribes men of other Callings, to undertake, without call thereunto, the Office and Function of others. Therefore from hence, Lay-men can have no warrant for their undertaking to preach.

Another place alledged, is *Acts* 8. 1. *At that time there was a great perſecution againſt the Church, that was at Hieruſalem, and they were all ſcattered abroad thorowout the regions of* Judea *and* Samaria, *except the Apoſtles.* Compared (ſay the Objectors) with *verſe* 3. and 4. *As for* Saul *hee made havock of the Church, entring into every houſe, and haling men and women, committed them to priſon. Therefore they that were ſcattered abroad, went every where preaching the word.*

From

From which place, the Objectors understand, That any, poor or rich, weak or strong, if they could teach, they became Dispensers. *The same times* (say they) *are now; for the want of publike meanes, they were scattered, so are wee; Therefore, if God enable us, wee will take a course in private: if men send us* (say they) *to prison, God will send prison-comforts.*

I perceive that the Objectors collect hence three things,

1. That any, of what condition soever may preach, though they bee no Ministers. This I conceive they prove from *verse* 1. *All were scattered thorowout the regions of* Judea *and* Samaria, *except the Apostles*, compared with *verse* 4. *Therefore they who were scattered abroad, went everywhere preaching the word.*
2. That the agreement of our times with these Primitive times, in dissipation or scattering, warrantizeth any, though no Ministers, to preach privately.
3. That if trouble should befall them for this their attempt, they should find like comfort in prison to that which these Primitive Christians found, being committed to prison.

Answer. These three collections will find no defense from this Scripture, as shall be made apparent by our answer particularly to every one of them: And therefore,

I answer to the first, That this quotation proves not that any, rich or poore, weak or strong, being of other Callings, did Ministerially dispense the word. It is onely an history what was done upon the persecution of *Hierusalem*: as, 1. It sayes, That all were scattered, except the Apostles, that is, Many, or the most of beleevers: for wee must not think that none (but the Apostles) who professed the name of Jesus abode there, seeing wee read, that *devout men carried* Stephen *to his buriall, verse* 2. and that the Apostles (during this persecution) sent *Barnabas* as farre as *Antioh*, to the Gentiles, who had turned to

Acts 11. 22.

the

the Lord. And ſecondly, The hiſtory relates, that all who were ſcattered did preach.

The Objectors ſuppoſing that ſome of theſe were Lay-men, hence imagine, that Lay-men may preach.

Anſwer. Though it be granted that ſome of the ſcattered were Lay-men, and that they did preach, yet I dare confidently affirme, That not one of them who were Lay-men did Miniſterially diſpenſe the word. This will be evident, if wee find what kind of preaching Theſe uſed. The text (according to the Originall) ſaith, they all who were ſcattered *did Evangelize*, that is, did ſhew the glad tidings of the word, or, did bring the word of glad tidings: All did thus. And if wee look further into the hiſtory, wee ſhall find, according to the two ranks of the Scattered, two kinds of Evangelizing by them. Such of them who were Miniſters did miniſterially Evangelize; but ſuch who were Lay-men did Evangelize only diſcourſively. In the thirteenth *verſe* it is ſaid, That the *Samaritans* believed *Philip* Evangelizing; it is rendred Preaching: And the fifth *verſe* tells how, and in what manner hee Evangelized, ἐκήρυσσεν, hee preached (as an Ambaſſadour) Chriſt. Againe, ſome of thoſe who were ſcattered, were men of *Cyprus* and *Cyrene*, and theſe alſo according to the quotation did Evangelize; and yet the Holy Ghoſt tells us how, and in what manner they did ſo; ἐλάλουν, they talked, or, diſcourſed of the glad tidings of Chriſt Jeſus; firſt, only to the Jewes, and then alſo to the Greeks. So then, this Evangelizing or Preaching was but their diſcourſing and telling the Jewes and Greeks the good tidings of Chriſt, which any may doe. And this diſcourſe is a kind of Preaching; but yet it is not the Preaching which is properly ſo called. And it is to be noted, that their talking and diſcourſing was available to the converſion of others. Acts 11. 19, 20.

If any reply, that the Holy Ghoſt uſeth the ſame word touching *Peter* and *Johns* preaching at *Samaria*, *Acts* 8. 25. and therefore it is likely theſe men of *Cyprus* and *Cyrene* did miniſterially preach.

I anſwer; *Peter* and *John* did two wayes preach at *Samaria*: Firſt, by their diſcourſe they teſtified the truth of that which *Philip* had taught; and ſo may any godly man doe. But ſecondly, They did Evangelize in many Villages of the *Samaritans*, which I believe was as *Philip* before had done, by ſpeaking as Ambaſſadours from Chriſt; which only Miniſters (as they were) may doe. The men of *Cyprus* and *Cyrene* did diſcourſively preach, as *Peter* and *John* did; but they preached not miniſterially, as *John* and *Peter*. And I the rather think ſo, becauſe the Holy Ghoſt, ſpeaking of their preaching, uſeth a word ſignifying an ordinary talking, but no artificiall ſpeaking; whereas in deſcribing *Philips* preaching, hee uſeth a word ſignifying his uttering as an Ambaſſadour: and deciphering *Peter* and *Johns* preaching, hee uſeth not barely the word of ordinary conference, but joynes with it another of witneſſing and evangelizing; thereby ſhewing there was more than an ordinary diſcourſe. And laſtly, in ſetting down *Barnabas* his preaching, when hee came to *Antioch*, hee tells us, It was by publike exhortation: giving us in all to note a difference of Miniſteriall preaching from that manner of divulging by diſcourſe, divine things, which is permitted to Lay-men.

λαλεῖν ἁπλῶς ἀδιατρίπτως λέγειν. Plut. in Alcib.

Their ſecond collection from this Scripture in *Acts* 8. is, That the agreement of our times with theſe Primitive, in point of diſſipation, warrants any Lay-man to preach privately.

For they ſuppoſe, that upon the perſecution, there was a Prohibition, or a Non-permitting the word to be.

be publikely taught at *Hierusalem*. And then they imagine that there was private preaching in houſes by thoſe who were no Miniſters. And hence they conclude, That *if God enable them, they will take a courſe in private.*

Anſwer. Though wee grant that the publike diſpenſing of the word was interrupted by the perſecution, and thereupon likewiſe, that the Chriſtians met in private houſes, where together they enjoyed the ordinances of the word and Sacraments; yet ſtill it is to bee denyed, that the word was preached among them in any private houſe, by any Lay-man. I believe (as moſt congruous to Scripture) that when they met in houſes, either an Apoſtle, or ſome other Miniſter among them did only teach. The Objectors muſt firſt prove, that any Lay-men in theſe Primitive times did at all, either in private or in publike, Miniſterially preach, before they conclude hence the lawfulneſſe of Lay-preaching. I have already ſhewed the contrary, and till it be as clearly diſproved, neither I, nor others have reaſon to believe their bare affirming it. Acts 5.42.

And to their reſolution I ſay, This Scripture will not warrant it.

1 Becauſe it relates nothing what theſe Primitive Chriſtians did in private; and therefore they cannot be brought as a preſident of that, which is not recorded.

2. That which this Scripture teaches for imitation, is, That if the Church of God ſhould be ſcattered through perſecution, then the ſcattered may doe what they can to plant a Church elſewhere: Even as *Philip* preacht to the *Samaritans*, and *Barnabas* to them of *Antioch*; ſo Miniſters at ſuch times may diſpenſe the word (if they can) in Popiſh, and unbelieving Countreys. And as the men of *Cyprus* and *Cyrene* did by diſcourſe win many to the faith; ſo may Lay-men (in thoſe barbarous Countreys

whither they ſhall come,) aſſay by diſcourſe and conference to gain ſoules to the acknowledgement of Chriſt. This Scripture therefore allowes no private undertakings of Lay-men.

The third Collection (which I ſuppoſe by their words they make) is, *That if trouble ſhould befall them for attempting a private courſe of preaching, they then ſhall find like comforts in priſon, to that which theſe Primitive Chriſtians found, being committed to priſon.*

Anſwer. If Authority ſhall commit any private Undertakers to priſon, for their clancular and private preaching, ſurely there is no cauſe for ſuch to expect or claime comfort from God in priſon; becauſe the cauſe of their ſufferings is not good. The Primitive Chriſtians ſuffered for their Faith, for true Religion, for Righteouſneſſe ſake, and ſo found priſon-comforts; but theſe Undertakers will ſuffer for their own fancy, for a groundleſſe opinion, for their unrighteous uſurpation of anothers Function, and ſo may be ſure they have no ground of comfort. S. *Peter* prohibits Chriſtians to ſuffer *as a buſie-body in other mens matters*; the word is, ὡς ἀλλοτριεπίσκοπος, as a Biſhop in anothers Circuit or Dioceſſe. If any uncalled will needs play the Biſhop, in ordaining himſelfe a Teacher, and take on him a Function, not committed to him, and ſhall for this preſumption either be impriſoned, or otherwiſe ſuffer, hee (in S. *Peters* opinion) ſhall not ſuffer as a Chriſtian, but as an evill-doer. And therefore ſuch muſt not look for priſon-comforts, if men ſend them to priſon. Let this ſuffice to this allegation.

1 Pet. 4 15.

The laſt Proofe is 1 *Pet.* 4. 10. *As every man hath received the gift, even ſo miniſter the ſame one to another.*

Anſwer. The words of S. *Peter* exhort every man to help

help one another, according to thoſe abilities which God hath given; but they are no command of Lay-men to turne Preachers.

The Objectors, ſuppoſing that many Lay-men have Miniſteriall abilities, imagine that theſe words preſcribe them Miniſterially to diſpenſe them.

Anſwer. Such a collection cannot be made hence, without wrong to the Text. S. *Peter* allowes all to miniſter their gifts; but withall gives the limitation, or rather the direction how to miniſter them; namely, As they have received them. Such then who have received gifts Miniſteriall, and publikely to be diſpenſed to others, (according to the Text) muſt *ſo* diſpenſe them; but ſuch who have no ſuch receiving of their gifts to be ſo employed, can from this Text have no warrant for the Miniſteriall diſpenſation of their gifts, it onely commanding ſo to miniſter them, *as every man hath received.* Some have gifts given, yet they themſelves are not given; and therefore they muſt not miniſterially diſpenſe their gifts without Call. Others (namely ſuch who are Miniſters) have both gifts, and themſelves are alſo given, *For the perfecting of the Saints, for the work of the Miniſtry,* and *for the edifying of the body of Chriſt.* And therefore they are accordingly bound to diſpenſe themſelves, and their gifts. This Text only enjoynes in the generall, how the gifts of every one in their ſeverall Callings are to bee employed; but it no way enjoynes a diſpending of perſonall gifts, in a Calling not perſonally our owne. In one word, Though ſome Lay-men may be ſuppoſed to have Miniſteriall abilities, or gifts, yet ſeeing they want Miniſteriall faculties, or allowance, (being neither by God, nor his Church thereunto called) they are not bound Miniſterially to employ their gifts. And I believe it will be a hard work for the Objectors to make it evidently apparent, that theſe words of S. *Peter* enjoyne Lay-men to preach. Ephes. 4. 11, 12.

According to your desire, I have endeavoured fully to resolve you. These Meditations (as you desired) were penned at spare times, (which were but few) for the justification of a pretious truth against a vain fancy; and for the defense of Gods wisedome, in distinguishing the holy and other Callings from some mens folly, who by their presumptuous conceit would bring in a confusion. The Lord blesse to you, and to every Reader what is writ, and deliver you all from the leaven of presumption. So sayes your friend, the servant of Jesus Christ, and of his servants which are in *Bengeo*.

John Bewick.

Thanks be to God, through our Lord Jesus Christ, 1 Cor. 15. 57.

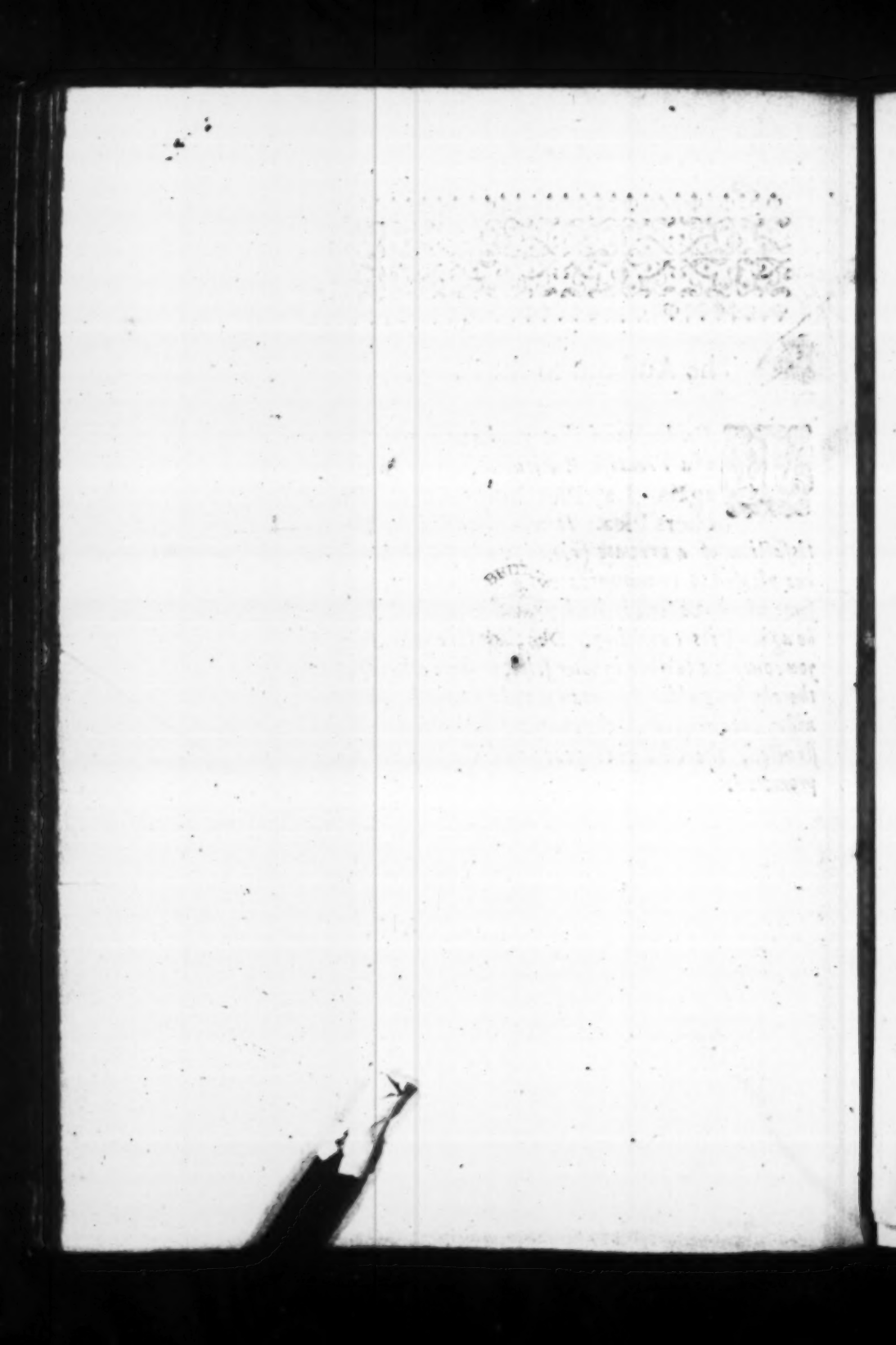
FINIS.

The Authour to the Printer.

I Vnderſtand that you have a perfect Copy of a Treatiſe, Entituled, An Antidote againſt Lay-Preaching: *or*, The Preachers Plea. *It was intended for the ſatisfaction of a private friend, and of ſuch to whom hee pleaſed to communicate it. The importunity of ſome who have ſeen it, hath prevailed with me, not to be againſt its Printing. Doe therefore your duty, if you conceive (either by your ſelfe, or ſome others) that thereby ſome abler Pen-man may be awaked, the Miniſtry encouraged, the contrary minded better inſtructed, the Churches peace and Gods glory more promoted.*

Your friend,

I. B.



E. 136 / 33

A WARNING FOR ENGLAND ESPECIALLY FOR LONDON

IN THE FAMOUS HISTORY OF THE FRANTICK

ANABAPTISTS

Their wild Preachings & Practises in GERMANY.

Printed in the yeare 1642.

A
COMPARATIVE
HISTORY.

About the yeare of our Lord 1525. all Germany was put into an vproare and confusion, by the Seditious Preaching of some Turbulent Ministers. The Ringleader among them was one *Thomas Muncer*, who pretending a wonderfull and more then ordinary zeale, having with great passion preached against the Popish Errors, at length began to preach against *Luther*, termes him as *too cold, & his sermons as not savouring enough*

of the ſpirit; with great earneſtneſſe he preſſed the exerciſes of mortification, and exhorted to a more frequent and familiar converſation with god, he pretended to ſome divine revelations, that god by dreames & Viſions did reveal unto his ſaints his will. By theſe diſcourſes, he wonne a great opinion & reputation with the people, who dayly flocked after him & admired him as a man divinely inſpired: at length he began more plainly to publiſh his Deſigne, and told his followers that *he had received a command from god to kill & root up all wicked Princes & Magiſtrates, & to chuſe better in their places.*

Frederick Elector of *Saxony* hearing of theſe his ſeditious ſermons baniſhed him out of his country; from thence he went firſt to *Norrenburg*, then to *Mulhuse*, every where poyſening the people with his ſeditious doctrine, becauſe the Senators of *Mulhuse* and the better ſort diſliked him, he wrought ſo effectually with the baſe people, that riſing in a Tumult they turnd out their chiefe magiſtrates & created others. So as now *Muncer* was not only a preacher but a Senator, whatſoever he commanded, was done, his pleaſure was a Law, and his direction in all things, as he ſaid, a divine Revelation. He taught a community of all goods to be moſt agreable to nature, and that all freemen ought to be equall in dignity and condition. By this meanes he gathered great Companies of meane people, who leaving their labours thought fit and juſt to take part with others of better wealth and ſtore.

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In *Swevia and Franconia* were 40000 Peſants took Armes upon this occaſion; who robbed a great part of the Nobility, and plundered many Townes and Caſtles, *Muncer* being their cheife Captaine. He had a companion, a bold fellow one *Phifer* who talked much of his dreames and nightly Apparitions; eſpecially of one dream, wherein, he ſaid, he *ſaw in a Barne an infinite Company of Rats and mice, all which he had chaſed away and deſtroyed*: This dream he expounded to be *a Commandment ſent him from God, that by force and violence he ſhould deſtroy all the Nobility*. And *Muncer* to the ſame purpoſe moved the Boores throughout *Franconia* and *Turginia* to undertake this holy warr (as he called it) againſt their Princes. *Phifer* with ſome of his troups going out into the Neighbour Country waſts and deſtroyes Noblemens houſes chaſeth away the moſt, taketh ſome, and bringeth them Captives. This good ſucceſſe gave great courage to the party. *Muncer* winns his forces with the reſt of *Phifers*.

In the meane while, *Albert Count of Manſfield* ſetting upon them with ſome Troopers kills about 200. The ſeditions diſcouraged with this loſſe retire a while and keepe in. This gave leiſure and time to the neighbouring Princes *to: Duke* of *Saxony* and his cozen *George*, *Philip Lantgrave* of *Heſſe*, *Hen: Duke* of *Brunſwicke* to collect ſome Forces againſt the about 1500 Horſe and ſome Companies of Foote. The Rebells ſat downe on the ſide of a mount where they had ſome advantage of the place, but they were not

well Armed and moſt of them ignorant in warr. The Princes therefore out of pitty adviſed them to lay downe their Armes, and offered them pardon if they would deliver up the Authors of the ſedition. *Muncer* finding himſelfe in ſome danger encourageth them with a long and earneſt Exhortation; pretends *that this great Action was undertaken by command from Heauen, that God would undoubtedly aſſiſt them againſt the Tyrants; that he had promiſed in many places of ſcripture to aſſiſt the oppreſſed againſt their wicked governours; that thoſe Tyrants (ſo he called the* Princes) *followed only their eaſe and pleaſures; neglected Iuſtice, pild their ſubiects with intolerable Exactions, had no Care to reforme the Corruptions of the Church: ſpent all their life in pride and Luxury: that therefore without doubt, the time was now come when God would take vengeance vpon thoſe Canaanites, and reſtore to his owne good people the liberty es of their goods, their lives, and Conſciencies: that as God had aſſiſted* Gideon, *and* David, *and the* Iſraelites, *and gave them victories by miracle, ſo they ſhould now finde his power and love no leſſe in their deliverance; and for a token of his eſpeciall favour, mark ſaid he, yonder Rainbow in the clouds, which being repreſented in our owne colours, God hereby giveth us an evident teſtimony that he is preſent with us in this Battle and will rout out our enemies.*

Some few of the more deſperate were animated with this oration, and eſpecialy with the Rainbow: but the moſt of them apprehended the inſtant danger,

ger, and rather becauſe in their Army all was carried tumultuouſly without any Rule or order. *Muncer* againſt the Law of Armes and of Nations had kild a noble young Gentleman who was ſent to parly with them. The Princes being the more provoked with this cruelty prepared for the onſet. *Phillip* the young Prince of *Heſſe* ſpake to the Souldiers to this purpoſe. *That he could not excuſe himſelfe and ſome other Princes from ſome Errors, but this could not excuſe the Rebells for their ſedition; that god every where expreſsly chargeth all people every where to honour and obey their Magiſtrates: that of neceſſity peoples muſt contribute of their goods to the honour and ſupport of their Princes: that Princes on the other ſide did protect them by their power and Lawes. That whereas the Rebells cal'd for the liberty of their conſciencies, & of the Goſpell, though princes ſhould deny it, yet that were no juſt cauſe of Rebellion; that the Goſpell was propagated through the world not by force &, violence but by patience & ſufferance of the firſt Chriſtians: that yet their clamours herein were cauſeleſſe, and their pretences unjuſt, ſeeing the moſt Princes of Germany had then given way to the reformation. That theſe Rebells did but cover with the name of the Goſpell their owne impious and bloudy deſignes: that their true ayme was, to take away all Government, to bring in confuſion into the ſtate, Atheiſme, and Barbariſme into the Church, that therefore their hypocriſy was ſo much the more damnable to pretend the name of God and of Religion to their intended*

tended confusion, and more to this purpose.

At the first onset the Rebels were quickly and easily put into disorder, and above 5000 slaine upon the place, and 300 more taken in a Towne hard by, *Muncer* himselfe hideing his head in a Village was apprehended, and brought to the Duke of *Saxony* and the *Lantgrave*: being asked by them why he had thus abused the miserable pesants and raised these Tumults, his answere was, he had done but his duty, & that such princes as hindered the Reformation of the Church ought to be so opposed. The *Lantgrave* on the contrary, prov'd vnto him by testimony of scripture, that Governours ought to be had in honour, that all sedition is forbiden by God, & that by the lawes of the Gospel, no Christiã may take armes against their lawfull prince upõ any pretext whatsoever. To this whẽ he replyed nothing, he was brought to the Racke to know what his purposes were, and who were the principal cõtrivers of this conspiracy. His fellow *Phifer* was taken & beheaded in *Mulhuse*; *Muncer* himselfe being brought vpon the stage was extreamly confounded and dejected, was not able to give any tolerable accompt of his faith, yet in generall tearmes confessed his fault and his Errour, and his head being cutt of was carryed upon a speare through the Army.

This *Muncer* was the first Author of the much famed sect of the Anabaptists, so called from their doctrine & practise of Rebaptizeing, for they forbid children to be baptized: and if they have bene, re-

baptize

baptize them: they carryed at first a great shew of sanctity; they talked, that it was not lawfull for Christians to contend in law upon any occasions; nor to beare Magistracy, nor to sweare, nor to have any thing proper, but that all things ought to be common amongst all men.

These were at first their discourses, but by degrees they fell to publish other more pernitious doctrines. When this sect began first to creepe in Germany, *Luther*, and all other learned Divines mightily opposed them: & Magistrates every where punished them, yet secretly they encreased and raised many dangerous tumults. But especially in *Munster* the prime City of *Westphalia*: where they acted a mad and most memorable tragedy.

In that City one *Bernard Rotman* a Minister, by his paines and preaching had there reformed the Church, and cast out the popish *Bishop* and his Clergy. About the yeare of our Lord 1533. *John of Leyden*, a Taylor by his trade, an Hollander, and an earnest *Anabaptist*, came to live in the City of *Munster*. This fellow privatly insinuated the doctrine of Rebaptization, much contemning the contrary opinion, *Rotman* in the begining vehemently preached against him, and his phantastical opinions, as pernicious both to the state, and to Religion. Yet *Leyden* prevailed much with the base people, and infected great numbers who had their secret meetings in corners and conventicles most usually upon the night, admitting none but such as were addicted to their o-

 pinions.

opinions. Yet within a while *Rotman* himselfe began to encline towards them, and to condemne the Baptisme of Children as impious and hereticall; Insomuch that the number of *Anabaptists* was dayly increased: and the *Lantgrave* of *Hesse* entreated by the senatours of the City to send some Preachers of learning to confute them, and containe the people in order and obedience.

Accordingly he sent unto them *Fabritius*, a messenger, and others, who where provoked by the *Anabaptists* to a disputation which was admitted by them, and by the senatours. But the sectaries afterwards better considering their owne ignorance and weakenesse to which they were conscious; and trusting to their multitudes, refused to dispute, and tooke another course. One of them runs up and downe the City as if possessed by the spirit, and cryes, *Repent and be rebaptized, least the wrath of God overwhelme you.* Diverse others cryed out in the same manner.

Some simple men obeyed for feare, being terrified with their clamours, and some of the Richer sort to saue their fortunes: for the *Anabaptists* began to Rob all their adversaries: and gathered together into great Troops: they possessed themselves of the Armes and strongest parts of the City, and make proclamations that *all who were not rebaptized, were to be accompted Pagans and Infidells, and to be kild.* *Rosmon* and *Bernard Knipperdoling*, his companion send Letters to all the neighbouring Villages, invite-

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ing all of their faction forthwith to come to *Munſter*, promiſed them liberall ſatisfaction for their Eſtates and goods that they were to leave.

Hereupon multitudes of men and women, eſpecially of the baſe beggerly ſort, make haſt to *Munſter*. The Cittizens of the better ſort ſeeing the towne fild with ſtrangers forthwith ſecretly convey away themſelves and their familyes, and leave there the *Anabaptiſts*, who now perceiving their owne ſtrength, and the weakneſſe of the other party, firſt chuſe new Senators, all of their owne Faction; then create Conſuls and make *Knipperdoling* the chiefe. Then quickly afterwards burne the Suburbs, and ſpoile all Churches, ſtraightway they run by troops thorough all the ſtreets crying, *repent*, and ſoone after, *get ye hence all ye wicked if you meane to ſave your lives*. They run armed up and downe, and chaſe out of the towne all that did not favour the ſect without reſpect of age or ſex, ſo as many women with child miſcarryed by their violence, then they ſeize upon the goods of all thoſe that are caſt out. The Biſhop of *Munſter* whom they had forced out was Lord of the City, and to recover his right, had now beſieged it with ſtrong forces, ſo as theſe miſerable people that were turned out by the Anabaptiſts were rifled and many kil'd by the Biſhops Souldiers. The feare whereof conſtrained many honeſt men which abhorred the Anabaptiſts to ſtay in the City againſt their will.

The chiefe Prophet among them as they cal'd him, was *Iohn Matthew*; he sends forth his proclamations thorough the City commanding *every man upon paine of death to bring forth their gold and silver, and all their goods unto a publique place appointed for the purpose*; the people astonished with the severity of this Edict were faine to obey it; if any man detayned ought of his owne goods, they were discovered by certaine women that pretended to be Prophetesses. Soone after, the same Prophet commands, that *no man keepe any books in his custody, but only the holy Bible, that all other books must be brought forth and burned; for this* (he said) *he had direction from Heaven*; & accordingly all other bookes in great Numbers were flung into the fire.

It hapned about that time that one *Hubart Trutaling* a Smith, a witty fellow, had jeasted somewhat sharply upon their prophets, whereupon they call the multitude, command them to come arm'd, they arraigne the poore Smith, condemne him to dye for his sawcines, which proceedings struck great terrour into the people. *Matthew*, the chiefe prophet doth Execution upon the wretch, first wounds him with a speare, then shoots him thorough with a pistoll.

The same prophet takeing his long pike running in great hast to the gates of the City, cryes that *God the father had sent him a cōmandment to raise the seige & to beat away the Enemy*. when he came neare the souldiers he was by one of them dispatched and run thorough

thorough. Though by this event he was proved to be a falſe prophet, yet his friends and fellows the other prophets, did ſo excuſe and palliate the buſines unto the vulgar, that they much lamented his death, and thought it a great calamity to have loſt ſo brave a man. His fellow *Iohn of Leyden* deſires the people to be comforted, for it was long before revealed unto him that *Matthew* was to dye in that manner, and that after his death himſelfe was to marry his wife.

Within a while they run to the Churches and ring out at once all the Bells; that done *Knipperdoling* begins to propheſy and he foretells that *ſome in high places muſt be throwne downe, others of meane condition raiſed up to great authority.* Then he commands all Churches to be defaced, affirming that this commandment came from God; and accordingly the commandment was executed. Few dayes after, *Iohn of Leyden* delivers the ſword to *Knipperdoling*, and appoints him to be the publique Executioner, for ſo *God had commanded that he who was, but now the higheſt magiſtrate, ſhould take upon him the meaneſt office and be the Hangman*; he undertooke the office with great thankes and good will.

The Biſhop alone at his owne charge had for ſome moneths continued the Seige, afterwards divers of the neighbour Princes ſent in monyes and men to aſſiſt him, he had made many Aſſaults thinking to enter the City by force, but being repulſed ſeing no hopes, but only to conquer them by famine,

he reſolved upon that courſe, and ſhut up all the paſſages.

In the mean while *John of Leiden* betakes him to his ſleep, and continues in a dream three daies together; being awaked ſpeaks not a word but calls for paper, in it he writes the names of twelve men, who were to be chiefe officers over Gods Iſraell, and to govern all things, for *ſuch he ſaid was the will of the heavenly Father*, when he had thus prepared the way to his Kingdome, he propounds certain doctrines unto the miniſters, and requires them to confute them by teſtimonies of Scripture if they were able, if not, he would relate them unto the people, and enact them for lawes. The doctrines were theſe; That *no man was bound to one only wife, and that every man may take as many as he pleaſeth.* When the Preachers diſliked the doctrines, he calls his twelve Rulers and a generall aſſembly of the people. In the preſence of all, he caſts his cloake upon the ground, and upon it, the book of the new Teſtament, by theſe ſignes he ſweares, that *the doctrine which he had publiſhed was revealed unto him from Heaven*, and therefore he gravely threatens the miniſters, that *God would be highly diſpleaſed with them if they conſented not to it:* It was in vain for them to reſiſt, and therefore they yeelded, and for three daies together diſcourſe unto the people of the lawfulneſſe of Poligamy, the iſſue was, that *Leyden* firſt takes three wives, whereof one had been the wife of *Io. Matthew* the great Prophet, many others follow his example

ple, ſo as at length he was thought moſt praiſworthy that had moſt wives.

Many Cittizens of good ſenſe, and good Proteſtants were extreamly diſpleaſed with theſe mad doings, arming ſo many as they could, they meet together in the market place, and lay hold upon the prophet *Knipperdoling*, and their teachers, which the baſe people hearing, they gather in multitudes, and aſſault them with great fury, take away their Captives and kill to the number of 50. with extreame cruelty, for binding them to ſtakes and trees they ſhot them to death, the great prophet ſtanding by and commending this execution, as a thing well pleaſing to God; others alſo were killed in another manner.

After ſome weeks there ariſeth a new prophet, a Goldſmith, he calls the multitude into the market place, and declares *the will and commandement of the heavenly Father to be, that Iohn of Leyden muſt have the goverment of all the world, that with mighty forces he was to goe out to deſtroy all Kings and Princes without difference, ſparing only the poor people who love righteouſneſſe; that he was to poſſeſſe the Throne of his father David, untill he ſhould yeeld up the Kingdome to his heavenly father, that all the wicked muſt be deſtroyed, to the end that the godly alone may rule and raigne in this world.* When the Gold-ſmith had ſaid thus much, *Iohn of Leyden* falls downe upon his knees, and holding up his hands to heaven, *Men and Brethren* (ſaid he) *this very thing was revealed to me*

many

many daies agoe, though I did not publish it; but now it hath pleased the Father to make it known unto you by this prophet.

Iohn being thus advanced to be a King, instantly puts his twelve men out of office, and provides himselfe (after the fashion of Kings) nobles to wait upon him, two Crownes, a sword, and Scepter of Estate, and other such like enfignes of Majesty, all of the purest gold. Then he appoints certain daies when he would publikely receive all complaints, and heare all petitions. So often as he went abroad, he was attended with his great Officers, immediatly after him followed two Pages on horseback, one carrying a Crowne and the Bible, the other a naked sword; his chiefe wife was waited on with the same pomp. In the market place his chaire of State was placed on high, covered with cloath of gold. The suits and complaints that were brought unto him, most of them were about Marriages and Divorces, which were much in use, so as some couples that had many years lived together, were then parted.

Now whilest the people were thus standing thick together hearkning unto their new Prince, *Knipperdoling* suddainly leaps up & creeps with his hands and feet upon the heads of the crowded multitude, and breathing into their mouths, *the Father* (saith he) *sanctifies thee, receive the holy spirit*; another day dancing before the King, *thus* (saith he) *I was wont to doe with my sweet-heart, but now the Father commands me to dance before the King*, but when he would

would not give over, the King being offended went his way; thereupon he sits downe in the Chaire of State and behaved himselfe as if he were King, till the King returning turned him out, and sent him to prison for three daies.

Whilest the Citty was besieged they published a book called the *Restitution*; in this book, among other things, they affirmed, that *Christ shall have a Kingdome here upon earth before the day of judgement. Wherein only the godly and the elect shall raigne, the wicked being every where destroyed. That it is lawfull for the people to cast off their Governours, and that although the Apostles had no secular Iurisdiction, yet the ministers of their Church, had power from God to use the Civill sword, and by force to set up a new Common-wealth.* Farther, that *no man who is not a good Christian is to be tolerated in the Church, and that no man can be saved that challengeth any Propriety in his goods, that Luther and the Pope were two false prophets, and of the two, Luther the worse, and that the marriages of prophane men, ought to be accounted no better then whoredome and adultery.* These dreams and dotages were confuted by many learned men, *Melancton, Iustus Menius*, and *Vrbanus Regius* whose writings are extant.

Some weeks after this, the new prophet of whom we spake, summons all by sound of trumpet, to *repaire with their armes to the chiefe Church-yard, for the enemy* (as he said) *was to be repulsed from the Citty*; thither when they came, they find a supper

ready they ſate downe at the firſt neare 4000. and after them 1000. more that had kept the watch, the King and the Queen with their ſervants waited; when ſupper was neere done, the King reacheth bread to every one with theſe words, *Take, eat, declare the death of the Lord*, the Queen alſo reacheth the Cup, *drink, and declare the death of the Lord.*

This done the Prophet ſtanding aloft, demandeth of them, *if they would obey the word of God*, they affirmed *they would*; then (ſaith he) the *Father hath commanded that we ſend forth twenty eight Teachers into the foure quarters of the world, to publiſh the holy doctrine that is profeſſed in this Citty.* Then he names all thoſe Apoſtles, and ſhewes which way they are to goe: ſixe are ſent toward *Oſemburge*, ſo many to *Warendorfe*, eight to *Suſat*, eight more to *Coſfield.* With theſe Apoſtles and the other ſervants, the King and Queene ſit downe to ſupper; in ſupper time the King ſuddainly ariſeth, ſaith *he muſt goe about a buſineſſe which the father had commanded.* A certain ſouldier by chance had been taken priſoner, him the King ſaid to be *another Iudas the traitor*, and with his own hand ſtriketh off his head; after returnes to ſupper, and reports merrily what he had done; ſupper being ended, the twenty eight aforeſaid are ſent abroad their ſeverall waies, each one carrying with him a ſmall piece of gold, which they were to leave at ſuch places as did not admit them and their wholſome doctrine, as a witneſſe againſt them at the day of judgement. Theſe Apoſtle in the townes

townes as they passed cryed alowd, that *men should repent, otherwise they should shortly perish, that they were sent by the fathers to offer them peace, which if they refused that gold should testify against them their ingratitude, that the time was come which all the prophets had foretold, wherein God would propagate holines throughout all the world, and when their King had done his office and brought this to passe, then was Christ to deliver up his Kingdome to God his Father.*

Being apprehended and examined first in a friendly manner, then by the rack, concerning their life and doctrine, their answere was, that *themselves only were of the true Religion, that from the Apostles time to this Age, the word of God had never been truly preached, nor righteousnesse practised. That there are foure prophets, and of them two just, David and Iohn of Leyden, and two unjust the Pope and Luther.* Being interrogated, why they had turned so many innocent people out of their Citty, and out of their estates, and by what place of Scripture they could prove this to be justice, they answered, *that the time was come which Christ had promised, that the meek should possesse the earth.* They confessed farther, that *most of their company had above five wives, that they expected some help from Holland and Frisland, when they were come, that their King was to goe out with all his Army to subdue the world, and to destroy all other Princes for want of Iustice.* Notwithstanding their torments when they obstinately persisted, and would not acknowledge any Magistrate besides their own

King, they were beheaded.

The Citty was now in extreame diſtreſſe, and therefore the Cittizens ſecretly conſpired to take the new King and deliver him priſoner to the *Biſhop*. He being aware of it, for his owne ſecurity chuſeth twelve truſty men which he called Captaines, appointing to each, other ſouldiers to aſſiſt him, to keep the people in awe; to them he promiſeth large rewards, whole Provinces, townes and Forts, Then calls the multitude and promiſeth them that before Eaſter then following without faile they ſhould be freed from the ſiege and famine.

About the month of *December*, diverſe Princes of the Empire in a meeting at *Confluence*, after deliberation, agreed to aſſiſt the Biſhop with 300 horſe and 3000 foot for ſixe months, under the conduct of *Vtrieſh* Earle of *Oberſtein*. They agreed alſo to ſollicite King *Ferdinand* (the Emperour then in *Spaine*) and all the other Princes of *Germany* to joyne with them.

They ſent alſo their letters to *Munſter* and gravely adviſed the beſieged to deſiſt from their ungodly and rebellious courſes: profeſſing if they yielded not, that the Biſhop ſhould have the forces of the Empire to doe juſtice upon them. This was about the end of *December*; In the beginning of *January*, they ſent an anſwer in many words, but little to the purpoſe, yet ſo as they commended all their doings. To that charge layd againſt them of creating a new King, they ſayd nothing in that reply: But in other private

private letters to the *Lantgrave* they endeavoured to excuſe it, ſpeaking much *of the generall deſtruction of the wicked, and of the glorious raigne of the godly in this life.* Withall they ſent to him the book formerly mentioned, of *the Reſtitution*, and counſell him to repent by times and not combine with other Princes againſt them, being the holy Saints of God. The *Lantgrave* having read their letter and their booke, returnes them an anſwer; and becauſe they pretended their new King to be made by eſpeciall direction from God, he deſires to know *by what authority of ſcriptures they aſſumed that power, and by what miracles they confirmed it.* And where they called for a faire tryall of their cauſe, the *Lantgrave* replyed, *it was now too late, ſince they had already ſeized on the civill power, and been authours of ſo much ſedition and calamity, as it did appeare to all the world that they intended nothing elſe, but the ruine of all order and government both in Church and ſtate. That he had ſent unto them many learned and godly Miniſters to inſtruct them in ſound Religion, whom they had ſcorned and rejected. That their doctrines and practiſes of rebelling againſt their Magiſtrates, of robbing men of their goods, of polygamy, of ſetting up a King of their owne, of a community of all things among Chriſtians,* and the like, *are unchriſtian and abhominable, contrary to all lawes of God and men.*

Upon this reply from the *Lantgrave*, they write back againe, and ſend him another booke in the Dutch tongue, entitled, *Of the Myſteries of Scripture.* In

their letters they defend all their tenents; and in their book divide the Ages of the world into three parts; *the first from Adam to Noah, which perished by water; the second, this wherein we live, which is, to perish by fire: the last shall be the new world wherein righteousnesse shall raigne.* That *before this present world bee purged with fire Antichrist must bee revealed, and his power abolished. That then the throne of* David *shall be erected and Christ obtaine a glorious Kingdome upon earth, in his Saints, as the Prophets have foretold. That this Age is like that of* Esau, *the wicked prospering, and the godly being afflicted; But that their miseries were now neare an end, and the time of their freedome and Restitution approached, when the wicked should bee repay'd foureſold for all their persecutions as was propheſied by* Iohn *in his Revelation.*

That immediatly after the Restitution, the new and golden Age should follow, wherein the righteous Saints should raigne alone, all the wicked being utterly destroyed. These dreames were confuted by some learned Divines appointed by the *Lantgrave*. About *February* the besieged began to bee in great distresse for want of victualls. When many of the poore people perished by famine, one of the *Queens* chanced to say privately to another, that shee did not thinke it pleasing to God that the miserable wretches should perish in that manner. The King who had his owne storehouses well furnished, not onely for necessity but even for luxury and abundance, hearing of her speeches, brings her into the open Market-place with

with her fellowes, and commanding her to kneele downe, ſtrikes off her head, and when ſhee was dead, brands her with lightneſſe, and playing the whore. This done the other *Queens* applaud his doings, and give thankes to the heavenly Father. The King begins to daunce and invites the people (who fed upon nothing but bread and ſalt) to dauncing and merriment.

When Eaſter was come, at what time the King had with great confidence aſſured the people they ſhould be freed, but no ſhew of freedome appeared, to find an excuſe, he faines himſelfe ſicke, and keeps in for ſixe dayes. Then comes out into the Aſſembly, tells them *he had in a viſion been ſet upon a blinde Aſſe, and that the heavenly Father had lay'd upon him the ſinnes of all the multitude, and therefore now they were almoſt pure and cleane purged from all iniquities. That this was the Freedome he had promiſed unto them, and with this they ought to be contented.*

Luther hearing of theſe wild pranks of theſe mad men of *Munſter*, about this time, publiſhed a Diſcourſe concerning the Anabaptiſts in the vulgar tongue, he ſayd *it was very plaine to all the world that* Munſter *was become the harbour and habitation of Divells; for ſo the juſtice of God had puniſhed the ſins of Germany, and eſpecially their looſe and prophane life that profeſſed the Goſpell. That yet in this very Tragedy of* Munſter *the marveilous mercy of God evidently appeared, in that he had not permitted that old ſubtile Serpent, the witty and cunning Satan to contrive and*

governe

governe that buſineſſe, but onely had given way to ſome ſilly dull and blockiſh Divell, who ſeemed not well-skill'd in Villany, to be their guide and conductor. That the groſſeneſſe and ſtupidity of all their doctrines and doings, made faith of the dullneſſe of that lewd ſpirit which moved them. That their Polygamies, their ſeditions, and rebellions might trouble the State, but could not hinder or doe prejudice to the Church, or Goſpell of Chriſt, to which they are ſo palpably contrary.

That no man of ſenſe, or in his right wits could bee perverted by ſuch meanes, or induced to favour ſuch lewd people or their practiſes. Hee further added a particular confutation of their principall errors.

In the month of *Aprill King Ferdinand* at the requeſt of the Princes, held a Diet of the Empire at *Wormes*. where after ſome debate, it was agreed that 20000 crownes by the moneth ſhould be Levyed for the taking in of the Citty, and the chaſtiſement of the Rebells, and withall that when it was taken, the innocent poore people who had bene abuſed, ſhould be uſed with mercy, and reſtitution made to ſuch honeſt men as had bene Robbed of their eſtates in this tumult. Hereupon the Biſhop delivers over the Army unto the *Generall Oberſtein.*

In the City the famin ſtill encreaſed, and the miſerable periſhed in great numbers. Some few eſcaped out and falling into the hands of the Beſiegers, were by them, in mere pitty, ſpared: being nothing but ſkin and bones. The Generall ſummons the City to yeeld, and promiſes pardon to all the reſt, if they would

would deliver vp to justice, the king with some few of his companions. The Citizens had a good desire to doe it, but were overawed by the care and watchfulnesse of the King: who resolved not to give vp the place, so long as himselfe and his family had any victualls. The Captaines therefore commanded them to keep in their famished, and to expect no more favour. This was in the beginning of *June*. shortly after they answer, that they are not suffered to have a faire hearing of their cause, that they are unjustly persecuted, that they are ready to revoke their Errors if they be convinced by them. Then they expound a part of *Daniels* prophesie of the fourth beast the most cruell of all, and in conclusion, professe they will persevere in their courses. All this, by direction of the King.

The besieged City being now reduced to the last Extremity, it chanced that two men made an escape out, which were brought to the *General* and the *Bishop*. They gave direction how the towne might bee taken. Vpon another summons, they still persist in their resolution. Within two daies an Assault was made on the night, and by the help of the Guides, one Gate forced, at which 500 Souldiers with their Captaines and Colours entred. By them another passage was soone opened, the whole Army enters and findeing some resistance, made a great slaughter. *Rotman* desperately rushing in among the souldiers was slaine. The *King*, and *Knipperdoling* and one *Cretchting* his

 chiefe

chiefe ſervants were taken alive: the reſt upon their ſubmiſſion ſpared. Thoſe three Captives were ſent up and downe to the Princes, as ſpectacles of ſcorne and wonder; Many Divines conferre with them upon the abſurd opinions, and convincing the King with evidence of ſcripture and reaſon, though they could not winne him to Recantation yet they forced him to yeeld many things; which ſome imagined he did only to ſave his life.

For when they came to him againe, he promiſed if he might obtaine his pardon, to reduce all the Anabaptiſts in *Holland*, *Brabant*, *England*, *Friſeland*, (where they were in great multitudes,) under the obedience of their Magiſtrates.

Being brought before the Biſhop, the Biſhop demanded of him by what authority he had taken upon him ſo much power and liberty over his city and people of *Munſter*. The King demands again of him, *who gave him the command and government of that city*. When the Biſhop anſwered that *his power was lawfully conferred on him by the conſent of the Church and people:* The King applyed, that *his right and calling thither was from Heaven.*

1536. In *February* after, they were brought back to *Munſter*, and committed to ſeverall priſons. There they were exhorted by many pious men, to confeſſe their errors, and to aske pardon of God and their Magiſtrate. The King relented, the other two continued in their ſtubborneſſe. Being all brought to execution, the King was faſtened to a poſt, two executioners

tioners ſtood on either ſide with hot pincers. At the three firſt pinches he kept ſilence, after, he cryed out unto God for mercy. Being in this manner tortured above the ſpace of an houre, he was at length runne through with a ſword; his fellowes dyed in the ſame faſhion. Their carcaſes were incloſed in three ſeverall cages of yron, and hanged up upon the higheſt tower of the citty, the King in the middle and higher then the reſt.

So let all the factious and ſeditious enemies of the Church and State periſh: but upon the Head of King CHARLES *let the Crowne flouriſh.* Amen.

FINIS.